

## KRISHNA AND VIDUR

By Mr. Promode Kumar Chatterjee





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## Dr. CHARLES F. DOLE

*An Eminent American Religious Teacher and Writer*

By J. T. SUNDERLAND

[Editor of *The Modern Review*,  
I send you the following article about, or  
written in appreciation of the Reverend Doctor  
Charles Dole, one of our noblest Americans, who  
died in Boston a few weeks ago. It will show  
your readers that some Americans are not  
materialists or money worshippers, but are in  
sympathy with the highest ethical and spiritual  
ideals of your noblest Indian religious teachers.  
Certainly it will show you that not all Americans  
are like Miss Katherine Mayo. J. T. S.]

Wrote Philip Gilbert Hammerton:

I compare the life of the Intellectual to a  
long wedge of gold—the thin edge of it begins at  
birth, and the depth and value of it go on  
increasing till at last comes death which stops the  
auriferous process. O, the mystery of the nameless  
ones who have died when the wedge was thin  
and looked so poor and light! Oh, the happiness  
of the old men whose thoughts go deeper and  
deeper, like a wall that runs out into the sea!

Charles Dole lived past eighty, truly a  
golden life, the "depth and value of it"  
increasing till death came. Happily the  
end did not arrive until he had written and  
published the beautiful story of it, "My  
Eighty Years."

What a story it is! A New England  
boy, reared in a religious home where  
duty and love ruled; a graduate of Harvard

and Andover; professor of Greek for a  
year; pastor of an Orthodox Church for  
three years; forty years minister of a  
Unitarian Church in a suburb of Boston;  
eleven years free from church responsibilities  
a minister at large; and during all the  
long adult years of his life a fearless seeker  
for truth, a devoted lover of men, and an  
ethical and spiritual teacher giving forth  
constantly by voice and pen a message as  
high and fine as that of Channing.

When the end came, how did he go?

He went down  
As a kingly cedar, green with boughs,  
And leaves a lonesome place against the sky.

Who shall fill his place?

As I think of Mr. Dole, he seems to me  
above all else to have been four things—a  
Thinker, a Humanist, a Worshipper, and a  
Fighter.

What a Thinker he was! A few months  
ago I put the question of one of the most  
brilliant to your younger Unitarian ministers,  
who had had fine training at Harvard and  
elsewhere: "Who in our ministry or in  
that of any of the other churches, do you



regard as our best religious Thinker today—I mean the man whose thought seems to you the freshest, the most alive, the truest, the deepest, the most worth while?" He answered: "Dr. Dole." Would I have answered the same if the question had been asked me? Yes.

Charles Dole seldom quoted though a wider reader. He seldom mentioned the thought of others, either to approve or disapprove, but if for either it was almost certainly for commendation, not for criticism. He never posed as one who had a philosophical or theological system to propagate or defend, much less as one bent on overturning the theological or philosophical system of somebody else. He was less an echo than almost any other man in the American pulpit. First, last, and all the while, he was simply a thinker of his own honest thought; and whether you liked his thought or not, you had to confess that it was as fresh as morning sunlight, as fresh as the water from a deep well. And if you listened to it or read it in a really candid mood, you generally found yourself compelled very soon to like it, it was so candid, so sincere, so genuine, so penetrating, illuminating and appealing, so modest and yet so profound, and so true to the truest and deepest in your own soul.

What a Humanist he was! Not a Humanist of a negative kind; not of a kind that drops out any of the great, deep ethical or spiritual realities of the past, calling that progress; but of the kind that keeps every faith, every hope, every ideal, every incentive that ennobles humanity and comforts the deep heart of man,—a mighty Humanist of the type of Channing, Theodore Parker, Jenkin Lloyd Jones, and, if I may add poets, Frederick Hosmer and Samuel Longfellow—a kind, of which, from the first the Unitarian movement in this country and England has been so gloriously full. No man ever lived that was more deeply interested than was Dole in everything calculated to benefit humanity, to cure the ills of humanity, to lift up humanity to its finest, strongest and best. Every sermon he ever preached showed this; so did every book he wrote; so did all his splendid work in the Boston Twentieth Century Club, and other lines of public activity. Nor was his humanism confined to Boston, or New England, or America, or the white race; it was big as the world—

it reached out to all men everywhere who suffer or are wronged.

What a Worshiper he was! It seems to me I never saw any other man to whom God was so near and so real—so much the joy and inspiration of his every day and every hour, so truly the very life of his life—the upper sky of all his dreams, of all his thoughts, all his hopes and faith,—the splendid meaning of his own life, and humanity's life and of the world. The glorious thought which makes man a child of the eternities, not a mere insect of a day, and which makes the universe not a blind idiot's dream, but a living Cosmos, full of infinite significance from the smallest electron to the vastest sun in space. He looked so deep, so deep, into the heart of things, as to see that

There is enough of God  
In the heart of a rose,  
In the smile of a child,  
In the dewy blossoms of dawn,  
To prove

That Beauty is the Soul of Him.  
That Love is His Sceptre,  
And that all things created by Him.  
Face not the night,  
But Eternal Morning.

What a Fighter he was! A physical fighter—a brute fighter, a fighter to kill or wound or injure men? Never! Never! Only little men, moral cowards, men who are only half *men* and the other half *beasts* yet fight in that way. Dole was a moral fighter,—and it takes bravery infinitely greater than that of beasts to do that kind of fighting. When the whole nation had gone insane with fury to go across the sea and kill Germans, he had the intelligence, the patriotism, the honor, the almost superhuman bravery quietly to say, "No!"

Killing Germans is wrong—just as wrong if we kill millions of them in war as if we murdered them one by one with pistols and knives. Furthermore it can accomplish no possible good for France, or Britain or ourselves, or the world; but only evil, evil, evil to everybody.

Dole had the superb, the almost unbelievable courage to keep his sanity and say just that, while the multitudes around him, many of them his dearest friends, called him "Red," a "Bolshevik," "a traitor to his country" and other names the bitterest that they knew. It was a terrible experience; it was a crucifixion like that of Calvary. But he no more shrank than did Jesus. Such men are the greatest possible heroes, who shine like stars in the history of the world.



And Dole was that kind of a hero, not only in opposing the futile and horrible war of 1914-18 but all war as unnecessary in this twentieth century, and every other evil that afflicts humanity. Wherever there was a man-fight as distinguished from a beast-fight that is, wherever there was a fight for freedom, for justice, for right, for truth, for striking chains from human bodies or human souls, in a word, wherever there was a fight that asked men to carry it on with love and not with hate,—there was Dole, always, and in the front rank. And he was as mighty as he was brave. He did not shout and swing a big battle-axe and make a great commotion; but he pierced the armor of his foes with the lance of his keen and irresistible thought and thus was wonderfully effective in winning the battle.

I think we may look upon Dr. Dole as in a sense our American Mahatma Gandhi: or, upon Gandhi as India's Dr. Dole. Dole is not so famous as Gandhi; I am sure it would be for the world's spiritual enriching if he were. I think we may regard the religion of the two men as essentially identical. While Gandhi is the child of Hinduism, he draws his faith not alone from the Bhagavad Gita and other Hindu sacred literature, but also from the Christian Sermon on the Mount and all other inspiring religious books. While Dole was the child of Christianity, he drew his faith not alone from the Bible, but also from the literature of all the religions of the world and all humanity. The world is amazed and electrified at the absolute sincerity and moral fearlessness of Gandhi. Dole was hardly less sincere or fearless. Gandhi is a pacifist. Dole was the same. That two such men should be called by that name ought to lift it up to be one of the most shining and honoured names in all the world. Gandhi believes that love is the greatest of all forces, and that sometime, men will find it out and it will rule the nations. This was Dole's splendid faith too. This proclaims them both true brothers of Jesus.

I remember reading a fine story about Rev. Frederick W. Robertson, of Brighton, England, that most chivalrous knight of the spirit, that Lancelot, that King Arthur, among Church of England preachers. A tradesman

of Brighton who had sat for years under his magnetic words and felt all their mighty uplifting power, tells us that after Robertson's death he placed a fine picture of him in the back room of his store and for years whenever he felt a temptation in his business to do anything that was not in the strictest sense right, he made himself go back and take a look at that strong face and into those pure eyes; and at once the temptation was gone, and he found it impossible to stoop below high honor. Dole was another Robertson. His influence was just the same. It always seemed to me that in his presence it was impossible to think a sordid or low thought, or to have a feeling that was other than fine and sweet, or to be a coward, or to hate anybody, or to be indifferent to any human interests. If ever in his presence you were tempted to say a mean word or think a mean thought, his clear, pure eyes looked straight down into your soul and said to you with infinite tenderness, "No! No! No! Life is too high and beautiful for that." And then all the little devils of low thought flew out of your mind, ashamed and bright angles of good thoughts came in their place. I am sure Charles Dole though no longer seen in the flesh, will go on and on and on, longer than any of us know, putting integrity, purity, sanity, sincerity, honor and moral strength into all who personally knew him, and also into thousands who only knew of him, or read his words of simple beauty and spiritual penetration so marvellously like the words of Jesus.

Thank God for that daring, that luminous soul  
Who "saw things straight and saw them whole"  
Whom with pride we call *our* Charles F. Dole!  
With conscience sound  
As the world is round!  
With love as wide  
As the ocean's tide!  
With courage true  
As the sky is blue!  
A glorious knight  
Of love and light,  
Of manhood's worth  
And reason's might!  
God give us men like Charles F. Dole!  
And then, and then,  
As the seasons roll,  
They shall nearer bring the shining day  
When war and hate shall pass away,  
When Love shall over the nations brood  
And earth become the Kingdom of God,



# PROGRESS IN THE CHEMISTRY OF COLLOIDS AS APPLIED TO MEDICINAL AND INDUSTRIAL PURPOSES

By DR. R. ZSIGMONDY

*Professor of Chemistry at the University of Goettingen.\**

**M**OLECULES of sugar are able to diffuse through parchment paper; so, too, when dissolved in water, can kitchen salt, soda, permanganate of potash and a number of other soluble chemical compounds. By evaporation, solutions of sugar and salt form crystals or crystalloids, which, in turn, dwindle away and become absorbed on introduction into a solvent.

Opposed in nature to crystals; there exists a series of substances which, in solution, do not diffuse through parchment. These substances were named by Graham, who was the first to recognise the significance of their characteristics colloids (from the Greek Kolla, glue) because glue, gelatine, gum arabic etc., are typical examples of this class of compounds. Before dissolving, colloids swell in the presence of a solvent, the fluid penetrating into their substances. Hence, the interstices in colloids are greater than in crystalloids.

Colloids play an important role in medicine and in technology. All living beings consist mainly of colloids, protoplasm, cellulose, haemoglobin etc., being fundamentally colloids: It is, therefore, readily comprehensible that the study of colloids is frequently of decisive significance in dealing with the problems of biology and medicine. Coagulation of the blood, for instance, as well as of egg albumin under the influence of heat, is a colloidal phenomenon: so, too, in essence, as the well-known Wassermann reaction. One result of research in connexion with colloids is Lange's discovery that the characteristic coloration of gold dissolved in colloidal water and mixed with spinal fluid provides clear evidence of the existence of certain diseases. Colloidal silicic acid is employed in making pharmaceutical preparations. Colloidal silver is used for various medical purposes, e. g., for intravenous injections, for ointments etc. Finely

pulverised "silversol" (a colloidal solution of silver) impedes the growth of bacilli.

The most important of the natural colloids is caoutchouc; consequently, as might be expected, the caoutchouc industry has recently come under the influence of colloid research, the substances added in the manufacture being selected according to the teachings of the new science.

The various artificial silks are particularly successful products of colloidal research. The leading description is, at present viscous silk, which aggregates 85 per cent. of the total production. Colloidion silk is manufactured in the following way; the colloidion—produced by treating cellulose with nitro sulphuric acid is dissolved in a mixture of alcohol and ether; and from this mixture the silk is spun. Acetate silk is made by the acetyl-cellulose process; it lends itself admirably to dyeing and, in appearance etc., comes nearest to real silk; it is accordingly also the dearest of the artificial products. The latest development in artificial silk manufacture is the cellulose-ether process; it is, at present, in the experimental stage, but there are interesting signs of approaching success. The consumption of artificial silk is now only 1.65 p. c. as compared with 8 p.c. cotton and 17.5 p. c. wool; if it proves possible to better and to vary the features of this silk surrogate, its consumption will rise very considerably.

Another important branch of industry in which colloidal chemistry has now begun to play a role is asphalts and tars. These substances are themselves colloids; and the object of the research is to increase their applicability and their durability. Considering the importance of road-building in these days of motor-cars, this research is a matter of very particular interest.

Again, in the production and working of the raw materials used in ceramics, in the forming and melting of the various constituents, the colloidal processes are of

\* Professor Zsigmondy was awarded the Nobel Prize for Chemistry in 1926.



great significance. As, however, the manufacture of earthen-ware has been practised for thousands of years in the Old World and has consequently been brought empirically to a high state of perfection, the new colloidal methods find it difficult to make headway in Europe. On the other hand, in North America, where tradition and prejudice do not stand in its way, the new science, assisted by publications of German colloidal ceramics, has made considerable progress and, having got into close practical touch with the industry itself, has performed achievements greater than almost anything which the old science of ceramics could boast; still more important results may be expected from an extended application of the knowledge acquired through colloidal research.

New light, too, is being shed by colloidal research on the cultivation of the soil

and the manufacture and use of fertilizers. It has been discovered that it is the numerous colloids present in the soil which hold and carry to the plants the soluble inorganic foods necessary for their growth and sustenance. Armed with this knowledge, scientists are about to create a partially new basis for the practice of manuring and of soil cultivation, which will mean a very considerable advance in agriculture and kindred industries.

It is not possible to discuss here all the technical uses of the colloids. Sufficient, however, has already been said to give some idea of the importance of the new science. Besides the industries mentioned in the foregoing, there are many others destined to receive stimulus and improvement from the discoveries of colloidal chemistry, among them being metallurgy and the manufacture of dyes, cement, glass-paper and margarine.

## SCULPTURE IN ORISSA

BY SARAT CHANDRA GHOSH

ORISSA'S pride is her ancient sculpture. The very existence of the fine temples of Bhubaneswar, Jagannath and Konarak a few miles off from Puri deserve mention as the best specimens of ancient sculpture in India nay even in the world. The art of carving figures on stone is entirely dying out of Orissa. In fact, it has died out so to say. This art brought our famous ancestors at one time to a unique position among the citizens of the world but alas those days are gone, and I think gone for ever. Our sculptors were no way inferior to the sculptors of the European countries. The sculptures of the famous Hindu Temple of Orissa are very similar to those of the Gothic structures. The carving of beautiful life-like pictures on stone, viz,—male and female figures, soldiers and dancers with dresses on, lions, tigers, war-chariots, musical instruments, birds, and the like, can be well seen in the beautiful engravings on the Temples of Bhubaneswar especially in those of the Goddess Annapurna, and at the Temple of Konarak too. The workmanship

reached its climax in the Temple of Konarak. This Temple was designed for the Sun-God but at present there is no deity within it, and it is in a dilapidated condition, singing the sad tale of its former greatness. An observer who happens to go there cannot but shed tears at the sight of this ancient glory of India being reduced to dust from day to day. The British Government has tried its best to preserve the ancient glory from ruin, and has arranged a museum there to satisfy the curiosity of visitors. My words fail to picture the fine engravings on the Temple of Konarak. The closer one sees the more he will be charmed with it. It must be admitted on all hands that this old industry is dying.

Several times I had been to Bhubaneswar, one of the ancient places of interest. Hardly can I find a sculptor now who can even repair the old broken stone figures. There is one man Bairagi Maharana by name, who knows something of this art. With the death of this man the art will come to an end, and is sure to die out. I sat



several times by the side of this sculptor and saw him carving beautiful figures of Hindu gods and goddesses on black *Mugni* stone and the like. If anyhow this industry be encouraged and improved, the ancient prestige of Orissa will be preserved along with it. In this connexion I humbly suggest that Training classes may be opened with this man at the head, or one such steps be taken as the authorities think fit.

Four miles off from the Bhubaneswar Railway Station to the east, we find the inscriptions of Maharaja Asoka on the Dhoul Hill, which are of great interest as affording model rules of morality and the like. The inscriptions are in Pali character and some of the letters have really been effaced owing to inclemencies of weather. The whole of the inscriptions would have been effaced in course of time had not Lord Curzon, the father of the Ancient Monuments Preservation Act come to its rescue. It was Lord Curzon who kindly visited the place, took steps to construct a roof over these inscriptions to save them from wearing out by rain and sun-shine, and thus preserved the valuable writings for ever. A short trip to the locality will make everyone think that there was once a man who made these rules of morality carved on stone for the future guidance of us one and all, and gave these such a lasting shape, but there are none at the present day, who can even preserve them far from doing such useful deeds at present. It is Asoka who can be well said to be ever living and not dead. I think I shall leave a gap here if I do not say what these inscriptions mean. The principal points in the valuable inscriptions containing the eleven Commandments of Asoka when translated run thus :—

1. Animal slaughter to be stopped.

2. Trees to be planted and wells sunk by the road ; charitable dispensaries to be opened.

3. Missionaries to be sent all round to preach the religion.

4. Every fifth year a Buddhist Council to be held to take steps for preaching the doctrine of Buddhism.

5. Spies to be engaged to inquire into the customs, manners and morality of the subjects.

6. Discourses on Religion to be encouraged as affording real solace to the mind.

7. Apathy towards material prosperity and eagerness for spiritual attainments to be fostered.

In this connexion the writings on the caves of Khandgiri and Udaygiri Hills are also worth mentioning. These two Hills are about six miles to the West of Bhubaneswar. The caves were actually carved out by the orders of King Aira during his reign in the fourth century B. C. These caves were fit for human habitation, and many Buddhist monks lived and comfortably continued their silent meditations there for days together. The writings on the caves contain the principal events during the reign of King Aira of Kalinga. He was at first a Hindu but subsequently became a convert to Buddhism. A student of History, will derive incalculable joy by visiting these places of rare interest.

In conclusion, I hope that if proper step be taken to improve this art of sculpture referred to above, it will not only provide food for the millions of our poor brethren, and will enable them to earn a decent sum and thereby live comfortably, but will at the same time preserve the ancient glory of Orissa nay of India.

## THE TEMPLE OF THE SACRED TOOTH

A WORLD FAMOUS RELIC

By E. L. WATTS

A building that contains the relic sacred to the largest number of devotees of any faith must, of necessity, have many sacred associations. The fact that the Temple standing by the side of the pic-

turesque lake of Kandy, in the centre of Ceylon, contains what is believed by millions of Buddhists to be the actual tooth of the great Enlightened One, Buddha, cannot fail to appeal to the imagination of even the



most prosaic mind. This relic, guarded with every care, holds a place in the affections of Buddhist followers all over the world, which the westerner can conceive. It is unchallenged in its supremacy. There may be other teeth for which a claim is made, but every true Buddhist will readily acknowledge that the Tooth in the Dalada Maligawa in this Ceylon town, holds a unique place, and to it is due all reverence and worship. Nevertheless, it requires a very highly developed faith to believe that the relic so jealously guarded was once a part of the dental apparatus of a human being. Even Sir Edwin Arnold, whose sympathies with Buddhist life and thought are well-known, writes in his "India Revisited" that it is not the least like a human tooth, and more resembles that of a crocodile or large pig. But the point is that the devout Buddhist still believes it to be genuine, and holds it to be the most sacred thing in the whole world. It is a relic for the possession of which bloody wars have been fought and incredible sums offered. Its safe arrival in the town of Kandy in the sixteenth century has changed what was a well-nigh inaccessible village into the mountain capital of Ceylon. Year by year the abiding place was visited by thousands of pilgrims from all over the East. They braved the dangers of the road, they climbed into the mountain fastness in order that they might see this relic. Here they offered their gold and silver, and precious jewels as a token of gratitude. Legend says that one of the Ninety Kings who ruled Ceylon offered six millions of blossoms in one day to this rapacious tooth, and that another daily offered one hundred thousand blossoms all of one sort, and a different flower each day. The tooth itself is an oblong piece of discoloured ivory, tapering to a point, and about one and a quarter inches in length, and half an inch in diameter at the base. On rare occasions this relic has been exposed to public gaze, as on the occasion of the visit of the Prince of Wales in 1875 and his two sons in 1882. When funds are required for the repair of the temple and exhibition of the sacred tooth is arranged for, and during the time of its exposure, thousands flock to gaze upon it. Miss Gordon Cummings was privileged to see the relic on one of these occasions, and she has recorded her impressions of the scene in the temple. "Within the temple the scene was striking in the extreme, both

as regards its human interest and as an artistic study of rich colouring. For crowds of most reverent worshippers, men, women and children, almost all bringing flowers as well as more enduring gifts of jewels, money, and pieces of silk were all pressing toward the further end of the temple, which was now arranged as a sort of chancel, hung with rich draperies and curtains which could be drawn at will, and there on a slightly raised platform were grouped a phalanx of brown-shouldered yellow robed priests of all sizes and ages, from those who might have been gray-headed had they not been so closely shaven, down to quite small boys. With them stood the great laymen associated with them in the charge of the temple and its property, all in rich dresses of Kandyan nobles, with the large-sleeved jacket and jewelled hat. The greatest of them was dressed in the same style, but his clothes were white and gold.

All these were grouped around a temporary altar—really a silver table supposed to represent a lake on which the golden lotus floats. There on stood an octagonal cupola of solid silver and gold, supported by slender pillars. In front of these were three miniature crystal dagobas or bell-shaped relic shrines, each resting on a square base, and two candlesticks of gold with lighted candles. In the small dagobas on either side were displayed priceless jewelled objects—royal gifts. But all eyes were riveted on the central shrine, of purest crystal, within which lay a large golden lotus-blossom, from the heart of which, upheld by a twist of gold wire, was upraised the worshipful piece of ivory, which to the unquestioning eye of faith actually passes for a human tooth.

Though the tooth is exposed to view on very rare occasions, it is annually brought out in its casket, for a procession round the town in the month of August. This historic festival which has been held for upwards of two thousand years, takes place at night and forms "one of most weird sights to be seen in this or any other country." There is a large stud of elephants in connection with the Temple and on this occasion they are all gaily caparisoned with gorgeous trappings quite covering the heads and bodies. The finest of these elephants is taken into the Temple by the main entrance. The shrine of the tooth is removed and placed within the howdah, the whole being



surmounted by a huge canopy supported by rods which are held on either side by natives. Two other elephants are then brought, and after being gaily dressed are mounted by several headmen, whose servants sit behind holding gold and silver umbrellas. "Between each section of the procession are rows of other headmen in gorgeous dresses, and groups of masked devil-dancers in the most barbaric costumes, dancing frantically, exhibiting every possible contortion, and producing the most hideous noise by the beating of tom-toms, the blowing of conch-shells, the clanging of brass-cymbals, the blowing of shrill pipes and other instruments devised to produce the most perfect devil-music that can be imagined. Nothing more *cerie* can be pictured than this procession, about a mile long, consisting of thousands of dark brown figures, gaily dressed, intermingling with hideous groups of devil-dancers, all frantically gesticulating around the forty elephants by the dim red light of a thousand torches." It is a curious combination of the Hinduism and Buddhism, for the Hindu deities and relics form an important part of this procession.

Before giving a brief history of this wonderful relic, something may be said of its present home, the Dalada Maligawa. The Temple and the Pattirippuwa which is the name given to the octagonal building on the right of the main entrance, are enclosed by a very ornamental stone wall and a moat. The temple itself is concealed by the other buildings within the enclosure. The chief characteristics of the buildings is the low square-cut pillars, the lavish display of grotesque carvings and mythological frescoes painted on the walls. As we pass into the building we notice on the lower portal a beautifully sculptured semi-circular stone; then past two wonderful stone beasts. In the outer temple are various objects of interest gaudily painted images of Buddha, gigantic drums and tom-toms, rich draperies, curious great honorific sunshades etc. We pass inside and soon stand before the door leading into the little sancturay where the sacred tooth is kept. Within this chamber, in dim religious light, is a solid silver table, behind which the huge silver guilt dagoba, or bell-shaped shrine, with six inner shrines protecting the tooth, is usually visible through thick metal bars. On great occasions this nest of priceless value is brought forward and the tooth displayed.

The shrines surrounding this relic are all of priceless gold, ornamented with magnificent rubies, pearls, emeralds, and catseyes. In addition to these treasures there are many valuable offerings and gifts of kings, including an image of Buddha carved out of one great emerald, about three inches long by two deep.

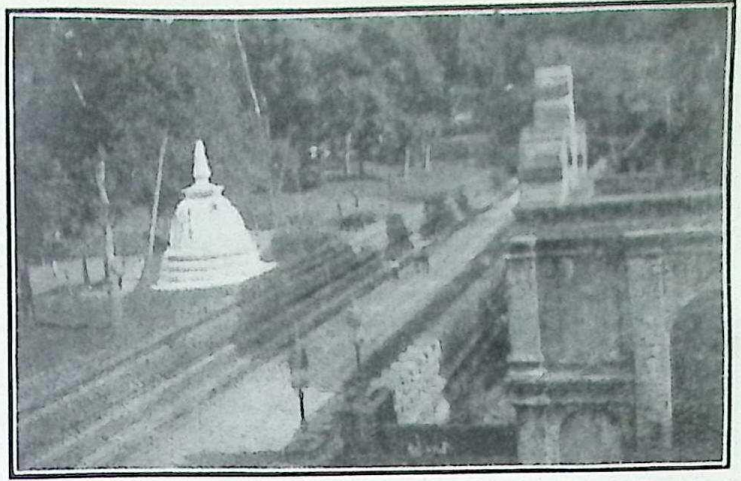
When the Tooth was returned to its place many ceremonies had to be performed, and one who was fortunate in seeing this ceremony has given us the details. "First the Tooth was laid in a case resembling a richly jewelled thimble case, but, as no human hand might touch the sacred ivory, it received the honours of the white cloth; in other words, it was tilted off its perch above the golden lotus, on to a fair linen cloth, from which it was dexterously slipped into its case. The tiny jewelled case was next enclosed in a golden dagoba, encrusted with gems which was formally locked by one of the chief priests, who retained possession of the key. Then it was deposited within a third reliquary, and was looked after by the Dewa Nilame, the great lay authority of the temple. Finally, the strong iron cage with open bars was locked and sealed with much ceremony by the three great authorities, each with his own signet. Then the metal doors of the inner sanctuary were locked by one of them, and the downstairs door by some one else."

The priests very jealously guard the tooth and on no consideration will they permit it, on the rare occasions on which it is exposed, to be touched by human hands. It is recorded that some fifty years ago the Siamese sent an embassy to Ceylon, offering to pay a sum of £50000 for permission to remove the Tooth to their own capital. The offer was rejected with scorn. It was only after the British Agent had appealed to the priests that they were even permitted to look at the relic. When the treasure was brought out the embassy produced a small piece of rag and rapidly rubbed it over the holy relic and quickly dropped the rag into a small phial of oil. Thus the oil was consecrated and endowed with sufficient virtue to consecrate tons of oil wherewith to sanctify the whole kingdom of Siam. The priests were furious, but the ambassadors returned to Siam full of joy on account of their great possession.

In the temple precincts there is an interesting Oriental Library, in which are gathered together a great number of manu-



scripts of considerable antiquity, written in Pali and Sanskrit characters. We have said "written" but the characters are really pricked with a stylus on narrow strips of palm-leaf about three inches wide and sixteen or twenty inches long. These strips form the leaves of the books, and are strung together between two boards which form the covers. Many of the covers are elaborately decorated with embossed metal, and some are even set with jewels. Sacred and historical writings, together with works on mathematics,



Entrance to the Temple of the Sacred Tooth

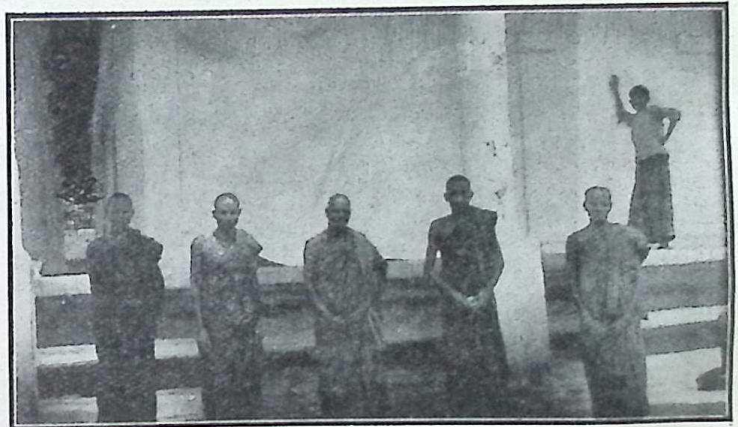


The Library Connected with the Temple

astrology, etc. make up the collection. From the gallery of this octagonal tower one is able to get delightful views of the Kandy lake.

We naturally expect that such a relic as the sacred Tooth has a history of some importance, and we find from the records that many interesting incidents are recorded if not of this one, at least the one it is presumed to be. The original article is supposed to have been one of Buddha's four eye-teeth, rescued from his funeral pyre when he was cremated in

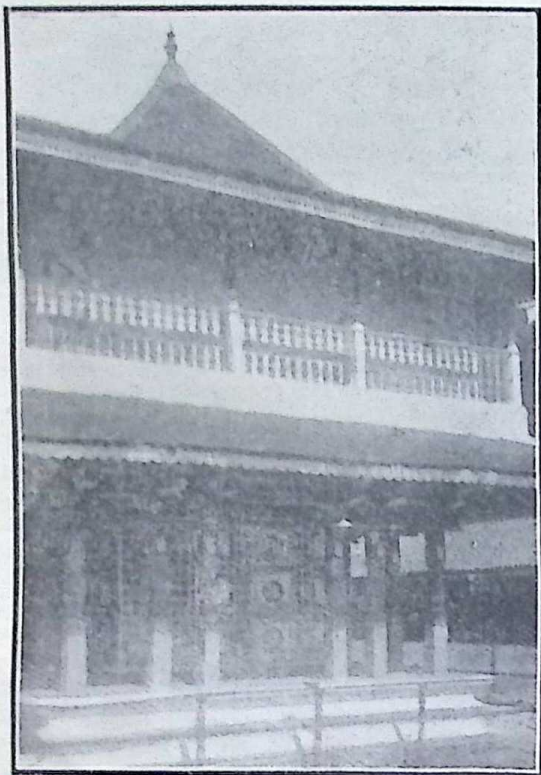
B. C. 543 about a hundred miles north of Benares. The king of Kalinga secured three of the teeth and these were immediately taken to his own country where they were received with great enthusiasm. Thence forward his capital was called Danta-Poora, the City of the Tooth. All went well till one of the Buddhist kings determined to dismiss all the Brahmans from his State. They fled to the Imperial Court whereupon the Emperor sent orders for them to overthrow the king and to bring back the relic. We are told [that the] invading army was



Modern Monks in Ceylon Monastery



at once converted on beholding the Tooth, but they escorted it with all reverence to the throne of the imperial king. Orders were given for the destruction of the tooth, but all the efforts of the Brahmins were of no avail. "They cast it into the fire" says the old chronicle "but it reappeared from amid the flames safely folded within the leaves of an exquisite lotus-flower ; they tried



The Temple of the Sacred Tooth

to grind it to powder on an anvil, but the most crushing blows left it safely embedded in the hard iron. Then they made elephants trample on it, that it might sink into the earth, but once more it rose from its burial, enthroned in the heart of a lotus blossom, the petals of which were of fine gold, and its heart of silver".

The Emperor was so impressed he embraced the Buddhist faith. It was restored to Kalinga, but when he was beset by his foes he bade his daughter, the princess of Kalinga, conceal this treasure in the coils of her thick long hair, and make her way to Ceylon. In 311 A. D. it was received at Anuradhapura, by the King and a fine temple was built for it. It remained in Ceylon till A. D. 1313, being carried from place to place, in each town a large temple was erected for its protection and honour. Then came the Malabar invasion when this Tooth was carried off to Southern India. It was at length recovered through the personal negotiations of the King of Ceylon. It was carried back with great pomp. Then came the Portuguese in 1560 A. D. and among the spoils they captured was the sacred tooth. They took it to Goa, their capital, and though large sums were offered by Buddhist rulers, the authorities did not succumb to the temptation. The influence of the clergy was exerted and we are informed that the little piece of ivory in its golden setting was brought forth in solemn state by the clergy and placed in a mortar, where with his own hand the Archbishop, Don Gaspar, bruised it to powder in the presence of the Viceroy. But of course, it was not destroyed, else how could it now be in Kandy safely housed behind all those strong doors ? True believers declare that the holy tooth was miraculously reformed in the heart of a lotus blossom—and was ultimately recovered by the Ceylon king. One wonders why they did not attempt to replace the destroyed tooth by a human tooth instead of the article that now forms the object of worship of millions of people. There is not the slightest similitude between the present Tooth and a human tooth, but human credulity is wonderful. There it is housed today, and only those who have witnessed the enthusiasm shown when it is exposed have any idea of the devotion accorded to it. It may truly be said that this relic is worshipped by a larger number of devotees than any other relic in the world.



# HAMBURG AND THE OVERSEAS COUNTRIES

## *Hamburg's Share in International Cultural Co-operation*

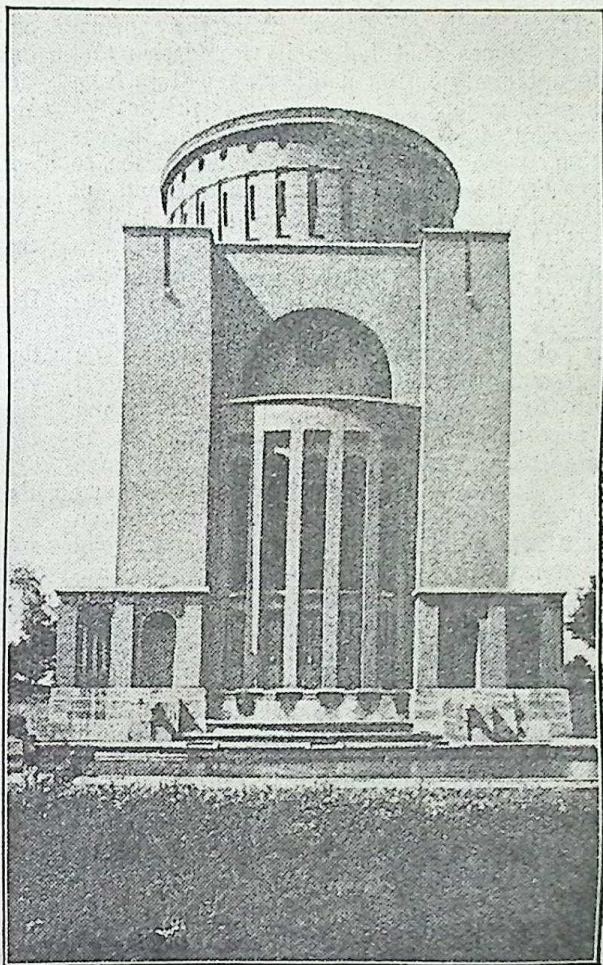
BY DR. G. KURT JOHANNSEN

"**L**IBERTATEM quam peperere maiores digne studeat servare posteritas"—these are the words inscribed above the main portal of the Hamburg City Hall, the magnificent edifice that now takes the place of the former municipal building which had to be blown up during the great conflagration of 1842. And indeed, if we take up a position under the Arcades and allow our eyes to rest on the solid, yet beautiful structure that rises beyond the small basin formed by the Alster, we cannot but feel that the exhortation contained in these words is thoroughly justified. Great though the heritage is which the present generation has had bequeathed to it from its forefathers, the duty to maintain and to enlarge it is greater still.

The term "liberty" must not only be understood in its external application, but must also be taken to include the liberty of decision and of action. Nine years have passed since the most devastating of all wars came to a conclusion and since the country was forced to subscribe to the terrible terms dictated at Versailles, but during this short time Hamburg has rapidly become once more the genuine counterpart of her former self. She still is the second largest city in Germany and one of the biggest seaports on the Continent. Her power of reasserting herself so completely is not entirely due to the immense economic efforts she has made, but also to her endeavours in the cultural domain. The task she has to fulfil is not merely to serve the interests of Germany's commercial and economic activities, but also to act as the intermediary in the great process by which the cultural and intellectual goods are

interchanged between the countries of the old Continent and the new countries beyond the sea.

The duties incumbent on the ancient Hanseatic city in this capacity cover a very large ground indeed. Economic necessities had compelled her to build enormous docks



Wasserturm im Hamburger Stadtpark



and harbour installations intended to render possible the carrying of material commodities from one country to another and to accommodate them temporarily within the buildings provided for such purposes. In like manner she was forced, on account of her cultural duties, to create a public institution capable of serving the needs of the interchange of intellectual goods between the nations of the world. The earliest form in which this duty took practical shape was the establishment, in 1895, of an organisation for systematic courses of lectures open to the public. Subsequently, in 1908, this organisation was merged with the newly founded Colonial Institute, and finally, in 1919, the latter was converted into the University of Hamburg, a novel institution with definitely marked objects and duties.

It naturally follows from the special circumstances that led to its foundation that this university is on a different pattern from the great majority of other German institutions described by the same name—institutions which were intended in the first place, to serve the needs of the humanities and of classical learning. Principal stress had to be laid on the fact that innumerable ties connect the economic life of Hamburg with that of the world at large, and it is these overseas relations that the new university was chiefly required to cultivate. The programmes fixed for several of its faculties were to a considerable extent determined in accordance with this principle. It is quite true that other universities, too have their faculties of jurisprudence and national economics, but there is none that devotes so much attention to lectures on commercial and marine law, on the law of foreign countries, and on comparative jurisprudence as does Hamburg. Other special and permanent features are the institution of a system of lectures given by professors from other universities and that of the so-called Examining Board for a Knowledge of Foreign Countries and Institutions ("Prüfungsausschuss für Auslandskunde") entitled to issue special diplomas to successful candidates who are examined as to their knowledge of the countries selected by them. The list of such countries includes practically every one carrying on trade intercourse with Germany. The teaching supplied at the School of Art is largely supplemented by the valuable exhibits possessed by the ably managed Ethnological Museum whose European, Asiatic, Indo-Oceanic

African and American departments contains no less than 150,000 specimens of the art of the nations concerned. Similar purposes are served by the Arts and Crafts Museum which enables students to obtain a comprehensive view of the development of arts and crafts from the time of the ancient Egyptians and Greeks to that of the Islamic and South American cultures and civilisations and to the flourishing period of Far Eastern applied art. Other schools affiliated to the University and forming integral parts of it are those devoted to the study of languages. Their number includes, among others, the Schools for the Language and Civilisation of China and Japan, the School for African and Polynesian Languages which is exceedingly well-equipped with material and which specialises in the study (including comparative study) of the numerous dialects spoken in those parts and civilisations that have grown up there and the Ibero-American Institute which was actually founded when Germany, during the war, was entirely isolated from the rest of the world and which cultivates the intellectual interests that link together Germany and the Spanish and Portuguese speaking countries.

Another university institution, viz., the Hamburg Institute for Foreign Politics, is devoted to research work in connection with topical questions of foreign politics. It is of great importance both to Germany and to foreign countries and is being used more and more by visitors from abroad. Similar institutions are possessed by New York, London and Paris only, and its establishment must be described as an event that is certain to promote the cause of international understanding and collaboration. It works in close co-operation with the Hamburg Archives of International Economics ("Hamburger Welt-Wirtschafts-Archiv") founded for the purpose of collecting and disseminating information relevant to the economic and political conditions of all countries and of every branch of economic activity, and found extremely helpful to numerous economists from overseas countries.

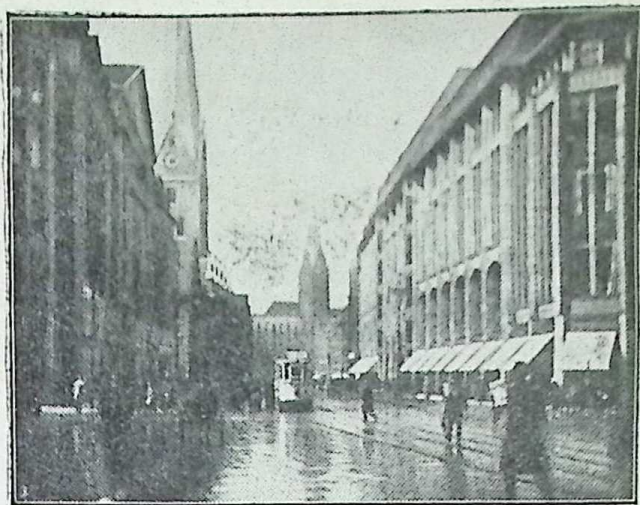
No one is likely to deny that the Hamburg Station for Seismic Research ("Hauptstation für Erdbebenforschung"), the Nautical Observatory ("Seewarte") and the Astronomical Observatory ("Sternwarte") are all links in the intellectual co-operation of different nations, although it may perhaps be contended with more or less justification that



their immediate contribution to international amity is but slight. Matters, however, assume a different aspect when we turn our attention to the Hamburg Institute for Marine and Tropical Diseases ("Hamburgisches Institut für Schiffs- und Tropenkrankheiten") whose fame has penetrated to every quarter of the globe and is still constantly spreading.

This institution, under the direction of its founder, Professor Bernhard Nocht, the present Rector of the University of Hamburg, is dedicated to research, teaching, and healing, and it is scarcely possible to overestimate the benefits that result from its activities, more especially to the advantage of all those countries which, like a beautiful belt, encircle the equatorial regions of the globe. It has investigated and successfully combated every kind of tropical disease. Every suggested remedy for malaria, sleeping sickness, dysentery, scurvy, and black-water fever is tested, checked, and improved on its premises. Hundreds of medical practitioners from all over the world have there received their special training in the treatment of tropical diseases.

Hamburg, indeed, has given numerous proofs of her desire to assist in making the cause of international co-operation as workable as possible. If particular evidence is needed, we may refer to her imposing harbour facilities open to the ships of every seafaring nation, to her wonderful system of guiding the immense traffic passing through her port, to the careful scrutiny of the incoming and out-going merchandise, to the watchful activities of her Committee for Trade, Shipping and Industries, to the energetic steps taken to prevent the trade in smuggled opiates (as for instance, in the



Hamburg, Monckebergstrasse  
mit Blick auf das Rathaus

establishment of a special court dealing with such offences) and by her unique Experimental Station for Shipbuilding Research which is of equal benefit to every shipbuilding country and is not, as might be thought, of special advantage to the particular interest she has in furthering the progress of shipbuilding. The three institutions, however, that may be said to be appreciated by a larger clientele than any of the great number of those established by the city authorities, are undoubtedly the Institute for Marine and Tropical Diseases, the Institute for Foreign Politics and the Archives for International Economics. These various organisations may be relied upon, each in its own sphere, to promote the great cause of effecting the gradual pacification of the world, both in the material and in the ideal sense.

## THE PSYCHOLOGY OF TRANSLATION

By HETTY KOHN, B. A. (Lond)

INTRODUCTORY. THE GENERAL IMPORTANCE OF  
GOOD TRANSLATIONS

**T**HOUGH the international and literary value of a good translation can scarcely be sufficiently emphasized, the turning of books from one language into another

ranks as one of the mechanical and thankless branches of literary labour. This, as we shall show, is a fallacy, or at most only a half-truth.

Apart from purely scientific books, a large percentage of the great works of literature would remain out of our reach, if



it were not for their translators. Good books should be considered as a treasure to be shared alike by all nations, and not as the exclusive possession of one particular country. For this reason there is a constant need for good translations, and a really adequate translation can only be produced by a competent person.

As it is but a very small part of the public in any country which has time or inclination to study foreign languages thoroughly, the person who succeeds in reproducing the works of authors or poets in the original spirit (for herein lies the merit of the translator) is rendering a great service to the reading world in general. Hence, a competent and conscientious translator need not account his labour lost, for his work is directly or indirectly a contribution to the good cause of a better international understanding.

In order fully to appreciate how substantial this contribution is, we must, before investigating its ramifications, take cognisance of two underlying principles, firstly the psychological fact that language makes thought (no less than the converse), and secondly, the fact that, even within ones own mother-tongue, there is already a fertile field for confusion of ideas, caused by confusion of terms and a careless use of words. These two facts influence not only the minds of individuals, but the mentality of nations as such.

To take the first of the above-mentioned principles, the assertion that language makes thought, is true in the same way as is the assertion that conduct makes character, or "manners maketh man." The influence of the costume on the actor is a well-known phenomenon. A person may sing and smile not because he feels happy, but to make himself feel happy. If "the lips utter that which is in the heart," it might with equal truth be averred that what is on the lips will find its way into the mind. In other words, form the habit of precision and sincerity in speech, and, so close is the relationship of thought and language, your thoughts cannot long remain unaffected by that discipline.

The second of the above principles is a corollary of the first. When we reflect on the endless loop-holes for misunderstanding which exist among even the tolerably well-educated people of any one nation,

who are usually considered to have a fair mastery over, or at least a good working knowledge of, their mother-tongue, it is needless to point out how far greater and more numerous are these occasions for misinterpretation where various languages come into play. It is unnecessary, too, to expatiate on the vagueness of conceptions as to the ideas expressed by such words as "nation" "justice", "charity", "atheism", "religion", "heaven", and many another abstraction. It is a commonplace that much valuable time has to be devoted to an initial settling of definitions prior to debates on matters of importance.

Though cynics may say that "language was given to man to conceal thought", and though poets and proverbs may extol Silence, language does necessarily play an important part in human life. In the mythology of the ancient Hindu "Brahmanas" Vac, the goddess of speech, is fully conscious of her dignity and importance, for when the god Prajapati, asked to settle the dispute between Mind and Speech as to priority, decides in favour of Mind, she is offended, and refuses to assist at the sacrifices to Prajapati! John Henry Newman, in his "Essay on Literature" (1858) has a passage eloquently setting forth the uses of language:—

"If then the power of speech is a gift as great as any, that can be named,—if the origin of language is by many philosophers even considered to be nothing short of divine,—if by means of words the secrets of the heart are brought to light, pain of soul is relieved, hidden grief is carried off, "sympathy conveyed, counsel imparted, experience recorded, and wisdom perpetuated,—if by great authors the many are drawn up into unity, national character is fixed, a people speaks, the past and the future, the east and the west are brought into communication "with each other, if such men are, in a word, the spokesmen and prophets of the human family,—it will not answer to make light of Literature or to neglect "its study ; rather we may be sure that, in proportion "as we master it in whatever language, and imbibe its spirit, we shall ourselves become in our own measure the ministers of like benefits to others, be they many or few, be they in the obscurer or the more distinguished walks of life, who are united to us by social ties, and are within the sphere of our personal influence."

Obviously, the translator has his part to play in the "ministering of benefits."

It is not too much to assert that a great measure of the ignorance and misunderstanding, and consequently of the deplorable prejudice and hostility between



nations, is due to no deeper cause than the barrier of language. Most nations have realised how mighty a factor language is, and have taken care to exploit it in their politics. When Germany annexed the provinces of Alsace and Lorraine in 1871, the French speaking children were taught that God would not hear their prayers if they uttered them in any language but German. When the province of Posen became a part of Germany, the speaking of Polish in the streets was prohibited, and the names of all stations were immediately Germanised. It is interesting to observe that now, when Poland, Italy and Jugo-Slavia have come into their own, they have taken their linguistic revenge, for former German names of towns have been changed beyond all recognition, and hotel proprietors in spas in the affected areas were some time ago voicing their grievances bitterly, because foreign tourists do not recognise the resorts in the new railway guides under their unfamiliar-sounding new names. India, too, has her language problems!

Though it might be an ideal state of affairs if all races spoke and wrote in the same language, and though, from the practical point of view, the only losers in that Utopia would be translators, interpreters and teachers of languages, the world has, of course, to reckon with the fact that, while there are different races, there will be different tongues, in spite of the efforts of modern times to create an international language. For purposes of communication at international conferences, Esperanto has indeed proved valuable, but no artificially made universal language can ever supplant the language of each race, which has grown up with that race from primitive times, and which has reflected the development of that race in its literature.

The recognition of the strength derived from linguistic unity finds eloquent expression in the Hebrew legend of the Tower of Babel, and the psychology of this parable is so true that we quote it here in illustration of the above point:

...The whole earth was of one language, and of one speech....And they said: "Let us build us a city, and a tower whose top may reach unto heaven: and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to the city and the tower, which the children of men builded. And the Lord said, "Behold the people is one and they have all one language and this they begin to do;

and now nothing will be restrained from them, which they have imagined to do. Let us go down and there confound their language that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore, is the name of it called Babel, because the Lord did there confound the language of all the earth."

## II

### SOME LITERARY TRANSLATIONS EXAMINED.

Many translations are excellent, but others are execrable. In order to translate adequately, a man must first understand so thoroughly the language from which he translates, as to miss, no shade of meaning in the original matter; secondly, he must possess complete mastery over the language into which he translates, otherwise the result will resemble a school boy's dictionary-work; thirdly, he must be something of an author himself, and know how to turn his phrases and make intelligent use of his imaginative faculty, else his production will be stilted and pedantic, and will "read like a translation." Most of the really successful translations have been made from a foreign language *into* the native language of the translator, and not *vice versa*.

Literary translation is, then, not merely the mechanical process of dishing up the ideas of another but it partakes of the nature of an art; like all other arts, it requires attention to minute detail, and the translator cannot dispense with the mechanical element, any more than a musician can afford to neglect technique if he is to do justice to the musical composition which he is rendering.

It is interesting to take up any masterpiece, a novel or a poem, read it in the original and then examine two or more translations of it in our own language. We find that these versions differ widely. In some of them a great part of the beauty of the original work may be reproduced, others may have been less fortunate in reproducing certain passages, others may have deliberately altered the meaning, and still others give a simply ludicrous rendering of the original meaning.

Dryden, who translated from the Latin, emphasized the fact that no one can translate poetry unless he understands not only "the language of the poet, but his particular turn of thoughts, and expressions, which are the



characters that distinguish and as it were individuate him from all other writers." But poetry, we admit, is more difficult to translate than anything else.

Let us now examine the actual text of some translations. There are, for instance, several successful English translations of Heinrich Heine's "Lorelei", a poem on one of the legends of the Rhine. The legend is that the Lorelei, a beautiful maiden, used to sit on a rock at a dangerous bend of the river, singing, and combing her golden hair. The boatmen, bewitched by her beauty and her song, were lured to destruction in the current of the river. The following English version, by L. W. Garnham, is a very literal rendering:—

"I do not know what it signifies  
That I am so sorrowful:  
A fable of old times so terrifies,  
Leaves my heart so thoughtful.

The air is cool and it darkens,  
And calmly flows the Rhine;  
The summit of the mountain hearkens  
In evening sunshine line.

The most beautiful maiden entrances  
Above wonderfully there,  
Her beautiful golden attire glances,  
She combs her golden hair.

With golden comb so lustrous,  
And thereby a song sings.  
It has a tone so wondrous,  
That powerful melody rings.

The shipper in the little ship  
It affects with woe's sad might;  
He does not see the rocky clip,  
He only regards dreaded height.

I believe the turbulent waves  
Swallow at last shipper and boat;  
She with her singing craves  
All to visit her magic moat."

Now compare with it the rendering by Mark Twain, which is less literal but more flowing.

"I can not divine what it meaneth.  
This haunting nameless pain:  
A tale of the bygone ages  
Keeps brooding through my brain.

The faint air cools in the gloaming,  
And peaceful flows the Rhine,  
The thirsty summits are drinking  
The sunset's flooding wine;

The loveliest maiden is sitting  
High-throned in yon blue air,  
Her golden jewels are shining,  
She combs her golden hair;

She combs with a comb that is golden,  
And sings a weird refrain  
That steepers in a deadly enchantment  
The listener's ravished brain;

The doomed in his drifting shallop  
Is tranced with the sad sweet tone,  
He sees not the yawning breakers,  
He sees but the maid alone.

The pitiless billows engulf him:  
So perish sailor and bark;  
And this, with her baleful singing,  
Is the Lorelei's gruesome work."

Goethe's "Faust" has been rendered in English many times, but by no means all the renderings attain the excellence of that of Anna Swanwick.

The following atrocity committed by a translator of Goethe's ballad "Der Fischer" is classical. The first verse of this poem, as translated by George Henry Lewes, reads thus:—

"The water rushed, the water swelled,  
A fisherman sat by  
And gazed upon his dancing float  
With tranquil-dreaming eye.

And as he sits, and as he looks,  
The gurgling waves arise:  
A maid, all bright with water-drops,  
Stands straight before his eyes."

The perpetrator of the atrocity has written "there rises a *damp woman*." This is indeed the literal meaning of the two German words "feuchtes Weib". These words in their context do not sound so very unpoetical in German, but they certainly do in English!

Compare two renderings of the first line of the Italian song from "Rigoletto" ("La donna e mobile"): one is "woman is fickle", the other is "Faithless is womankind," which is the more pleasing?

At the beginning of the European war, English newspapers took especial exception to a certain German patriotic song; they pointed out that its title "Deutschland uber Alles" (Germany above all) claimed the dominion of Germany over all other nations i. e., "Germany over all." As a matter of fact, this song, composed as far back as 1841, before the establishment of the German Empire, is no more aggressive than "Rule Britannia" which claims that the rule of the waves was personally handed to Britain by the heavenly powers. The keynote of the German song, as will be seen in the following translation of it, is not "Germany is to rule over all other countries," but



rather "Germany is to be foremost" i. e., in the thoughts, that is to say, of Germans themselves.

"Germany our dearest object, dearest in the world shall be. If for hearth and home we Germans hold together brotherly: From Memel east to western Meuse, from southern Alp to northern sea, Germany our dearest object, dearest in the world shall be.

"German women, German faith, German wine and song. In the world shall still in honour and acknowledged worth be strong, while to us they're inspiration all our happy lives along German women, German faith, German wine and German song.

"Unity and law and freedom for our German Fatherland! These to win we'll strive together brother-wise, and heart and hand. Freedom, unity and law as source of social blessing stand: In the glow of all such blessings may'st thou flourish, Fatherland"

### III

#### THE PITFALLS OF THE INCOMPETENT TRANSLATOR

Many are the pitfalls, familiar to every student of languages, which lead to more or less serious misunderstandings, or to unconscious humour! Experience teaches how unsafe it is to *joke* in a foreign tongue over which one has not perfect mastery, or in one's own language with a person who is not absolutely familiar with the intricacies of it. False impressions are much easier given than effaced, and insult is often inferred where none is meant. Neither are people always as tolerant as they might be, in forgiving unintentional rudeness!

The cases where a word in a foreign language, which is similar in spelling to a word in our own tongue has not the meaning we should expect it to have, are a source of trouble. Englishmen with but a slight acquaintance with French tackle, French commercial correspondence, and become involved in complications. The French verb "assister" means "to be present" not "to assist" but an English journalist translating a news telegram announced that a certain actor "died this morning, assisted by his wife and family." Fr. "actuellement" means not "actually" but "at present." The verb "noter" means "to make a note of" but in commercial usage, "to book an order,"—a vast difference! During the European war the British War Trade Intelligence Department, on the look-out for "fictitious firms" on the Continent, held up for investigation during six months all communications of

a firm in London with a Russian house because the note-paper of the Odessa branch bore the initials "H. S." whereas those of the Petrograd branch were "G. S." A glance at a Russian Grammar solved the mystery, namely that 'h' and 'g' are identical in Russian.

In the translation of correspondence we meet with peculiarities as regards the form of address, and persons are liable to put their own original interpretation on any abbreviations in a foreign language. It is surprising how many good (?) English scholars in India wrongly append "Esq." even to the names of women. Originally, of course, the title was used exclusively for real esquires (squires), but in modern times it has become the ordinary form of written address to any *man*. This leads us to other English abbreviations and forms of speech. The Englishman never abbreviates his compliments, and if he sends "best regards" he sends them in full. On landing in India, he is however mystified at reading B. R. or B. C. (best compliments!) in letters, or even engraven on walking-sticks and gold watches which could not possibly have been made before the Christian era! It is apparently quite a current notion among Indian students that "P. S." stands for "please see," but, after all, this is the message of a post-script.

The French word "lecture" is not the equivalent of the English "lecture," but means reading matter, or literature in the broad sense, whereas the French for "lecture" is "discours" or "conference." Confusion sometimes arises, even in reliable newspapers from the wrong translation of the word "professeur," which may mean either a university professor or a school-teacher.

The German language affords many opportunities for mistranslation. German scholars will appreciate some instances. The pronoun "sie" means either "she" or "they," or, if spelt with a capital letter, "you." If the word stands at the beginning of a sentence, it is of course spelt with a capital letter anyway; thus misunderstandings easily arise unless the context makes the sense perfectly clear. The above "sie" difficulty already affects the Germans themselves in the use of their mother-tongue, quite apart from any question of translation.

A standard anecdote illustrating the wilful misinterpretation of this troublesome pronoun is the following: "A professor asked



a student at an examination: 'How many islands are there in the Atlantic Ocean, and what are their names?' The second part of the question could, in spoken German, be understood to mean: 'What is your name?' The student therefore replied: 'There are many islands in the Atlantic, and my name is Meier!'

The Direct Method of teaching languages, by encouraging students to speak, read and write in the language they are learning, and not asking them to translate *into* that language in the early stages of instruction, but only later, when they are to some extent familiar with the language, is now-a-days doing much to foster the understanding of the true meaning and use of the foreign words, and the avoidance of wrong and ridiculous translations on the part of learners, such as the following "howler" on the part of a student of German. In order to translate into German the sentence "What is the matter?" he looked up "matter" in his dictionary, and produced "Was ist der Stoff?" i.e. What is the material, or substance?

The next mistranslation is culled, not from a beginner's exercise-book, but from a standard English edition of Grimm's Household Tales. In one of the tales, the sentence occurs "Sie boten einander die Zeit," the correct meaning of which is "They greeted one another," though the actual words mean "They offered one another the time." Now, this has been translated as "They asked one another what time it was," which is meaningless in the context. If the translator had thought of the Irish expression "I wish you the top of the morning," that is, a greeting, he would not have been guilty of such a silly mistake.

A journalist was to translate into German the English expression "the common people," i.e. the mass of the population. He wrote "der gemeine Pobel." However, "gemein" means "common" in the sense of base or ignoble, and "Pobel," though etymologically the equivalent of "people," has come to mean, in modern German, mob or rabble. Scarcely democratic!

The following case of misinterpretation was a joke during the war. A gentleman stayed the night at a cottage in a small English village. He was surprised to see a card hanging on the wall, with the words "Ici on parle francais." "Do you speak French?" he asked the old landlady. "Oh no" she replied, astonished at the strange

question. "Then why do you hang up a notice saying "French spoken here?" The good lady then explained that a soldier had given her the card, and had told her that the words meant "God bless our Home."

So much for isolated instances of the pitfalls of the would-be linguist—and his victims. The difficulties dealt with in the next section, are of a more serious character.

#### IV

##### INHERENT DIFFICULTIES IN TRANSLATION WORK

Certain words in certain languages are absolutely untranslatable, and defy every effort on the part of the translator. In some instances, of course, a language takes the untranslatable foreign expression, and incorporates it into its own vocabulary. In this way, the Ital. "dolce far niente," and the French "raison d'être," "un je ne sais quoi" (an indefinable something) and many other words have found their way into English. It is, however, not always possible to leave these ticklish words conveniently in their original form.

We find a goodly number of such words in the German language, a rich language, in which it is possible to express the finest shades of meaning. The exact idea expressed by the word "*Langeweile*" (lit. long while) cannot be rendered in any one English word; the nearest is "boredom," or "tedium," and the French "ennui" is generally used; but the German word suggests, not only the lack of interest, but all the weariness and oppressiveness of the slow passing of time—for when one is bored, time hangs heavy on one's hands, and the clock seems to make but imperceptible progress. "*Stimmung*" (lit. tuning) is often translated by "mood," but it really means "true of mind." "Humour" would be suitable in some contexts. "*Weltschmerz*" (world-sorrow) is a most distressing poser to the translator. It means the oppressive sense of mingled pity and despair which we experience when we reflect on all the woes to which humanity is subject. There is absolutely no equivalent for this term in English. "*Jenseitigkeit*" (lit. other side-ness) must be rendered by the clumsy "other-worldness" or "other-worldliness" for there seems to be no abstract noun in use corresponding to the adjective "ultramundane": the German word is used in describing, for instance, the character of saints, i. e. the thoughts of the



saint are in the world beyond, and averted from terrestrial things. "*Sprachgefühl*" (language-feeling) means the instinct which leads us to use the right expression in a foreign language, as apart from our book-knowledge of that tongue. "*Mitgefühl*" (feeling with) finds its exact equivalent in the English "sympathy" but whereas the English frequently limit the connotation of "sympathy", to feeling with a person in sorrow only, the Germans differentiate between "*Mitfreude*" (sympathy in joy) and "*Mitleid*" (sympathy in sorrow, i.e. pity) and in addition, have "*Mitgefühl*" i. e. "fellow-feeling" to embrace both ideas. "*Einmaligkeit*" (einmal=once, einmalig=which happens only once) is an abstract noun which English is incompetent to render. It means the quality of happening once and once only. For instance, in the title of a book, "*Die Einmaligkeit der Geschichte*" (the uniqueness of history) the author's theme is the opposite of "History repeats itself." "The uniqueness of historical events" is perhaps a slight improvement on "The uniqueness of history", but the word "uniqueness" is ambiguous, and does not catch the meaning. Exact equivalents for some of these terms are to be found in Sanskrit.

It is not only abstracts which present difficulty; many other neat German words require entire phrases in English. An instance from a book on Muslim Art, by E. Kuhnel. Its very title, "*Islamische Kleinkunst*" (klein, small; Kunst, art) is a poser. Without seeing the book itself and glancing at the table of contents, one is at a loss even to know the precise meaning of "*Kleinkunst*" (for the dictionary fails to enlighten), much less how to render it in English. Now the word "*Kleinmalerei*" which means "miniature-painting" might give a clue, but "miniature art" would mean nothing at all. "The minor arts," or "the lesser arts" does not seem correct. Is it a question of inferiority, or of restriction of space? The chapters deal with such branches of Islamic art as calligraphy and the illumination of MSS. the production of beautiful books, art-pottery, ivory-work and inlaid metal-work. The best rendering which suggests itself is, therefore, "Islamic Arts and Crafts".

The uninitiated, who imagine that the involved style, the "fearful and wonderful" periods of the German savants are a thing of the past, should tackle the translation of some of the recent books on

Oriental Art, by such authors as Kuhnel, K. With, H. Goetz, E. Diez or Alf. Salmony. "The Awful German Language" is no less awful to-day than when Mark Twain poked fun at it in his incomparably amusing essay of that title, in "A Tramp Abroad". Indeed, the third decade of our century seems to be contributing a fresh element of awfulness, in the shape of new and fantastic, though expressive, words.

An obstacle to lucidity in making an English translation is the lack of separate nouns to mark the distinction between the action and the state, e.g. the word "generalisation" can mean (i) the progressive action of generalising, (ii) the state, i. e. the accomplishment of the act of generalising. This lack must also prove a hindrance to the translator from English. When a person translates from a language with which he is not perfectly familiar—and most people engaged in translation work are called upon to try their hand at various languages—the fact that one word may have more than a dozen different meanings, is often very perplexing, for sometimes two or three of the meanings are equally likely in the context!

Imagine a Chinaman to whom English is a new language, confronted with the word "translation"; he consults his dictionary, where he finds the following:—

Translation: The act of translating; a removal or motion from one place to another; the removal of a person from one office to another; especially the removal of a bishop from one see to another; the removal of a person to heaven without subjecting him to death; the act of turning into another language; that which is produced by turning into another language; a version.

Then, incidentals like mysterious abbreviations, are sent to try the translator. He may search dictionary and grammar in vain, and finally tumble to their meaning by sheer ingenuity or inspiration!

A Dutch essay which recently passed through the writer's hands, contained the word "thuis" obviously a contraction of "te huis" (at home), but the fact of its being a contraction only became evident from the requirements of the context, after a fruitless search in the dictionary.

Not infrequently there are (uncorrected) misprints, and it is up to the translator to guess that the seemingly meaningless Dutch word "eerlingen" requires an initial "L" to make it "leerlingen" (pupils).



## V

## TECHNICAL TRANSLATIONS

Provided that the translator has a good and comprehensive technical dictionary by his side, he will *some times* find that a purely technical passage presents less difficulty than a prose passage of general content written in an obscure style. The translation of highly technical matter is a more mechanical and arduous task, because constant reference to the dictionary is necessary, and it is less interesting, because the translator cannot possibly be an expert in all the branches of science with which his translations deal.

As far as the translation of commercial correspondence is concerned, once a translator has familiarised himself with the commercial terminology of the languages concerned he can proceed with comparative ease to translate business letters, for the main terms in constant use can be learnt within a few weeks.

The translation of legal matter, for instance, Memoranda and Articles of Association, deeds, affidavits or contracts, is "tricky" and exacting, but even here, the stock of technical terms is not inexhaustible, and can be acquired by practice. Many commercial men who have no linguistic training, greatly under-estimate the care and precision which the translator has to use in order that his work may be reliable and readable; and they unreasonably expect a secretary who has a general knowledge of, for instance, French, to be able to turn out an elaborate translation of this nature in a couple of hours amid the click of typewriters and the bustle of a busy office. As a matter of fact, even a quick and competent translator may require a week or more, working all day, to translate a long descriptive catalogue, or the Articles of Association of a Company.

Scientific treatises need not necessarily be translated by one who is himself a specialist in the particular science in question; but such treatises, and books and essays on philosophy and kindred subjects, in which the translator does not happen to be an expert himself, are most difficult to translate well. The translator must be as literal as possible, see to it that every sentence at least expresses some complete thought (though one which he does not quite understand) and trust to luck that his production

will be intelligible to the scientist who is to use it.

When these treatises are in German, there is special difficulty: this is the combination of the strangeness of the ideas with the inherent intricacy of construction of German sentences. Not only is the translator like a traveller wandering in a strange land of new notions, but he finds himself in a dense jungle of verbs, participial phrases and lengthy subordinate clauses forming long sentences, one of which frequently covers more than half of a printed page. Thus there are two distinct difficulties. When they exist separately, they can be overcome. Very literal translation, as we have seen, is a way of avoiding mistakes in matter of a highly technical nature. In German prose, generally speaking, the translator has always to make some intelligent use of his imagination, in order to produce a readable translation. Now when the whole subject of the treatise is beyond the translator's comprehension, it is a risky thing for him to try to read between the lines. His one safe expedient therefore namely that of a word for word rendering, fails him, for a German sentence can practically never be translated thus nor can the clauses composing a German complex sentence be translated in the same order as that in which they originally stand. Moreover, it is not always clear (unless one grasps the whole context) whether a certain subordinate clause refers to a certain word or to some other word. In the event of real ambiguity it is always better for the translator to state frankly in a Translator's Note:—....., "may mean ....., but it might also mean ....." rather than risk a wrong meaning. The specialist who will understand the context will probably have no difficulty in seeing the meaning. Nevertheless, it is suprising what can be achieved by the translator in this truly diabolical field when he really gives his mind to it. The writer was once congratulated by members of the Royal Microscopical Society on her ability in this direction. The German treatises in question were about Violet Rays, phosphorescence, and other matters, about which the translator had not then, and never has since had, even the most elementary notions. Work of this type is a great tax on the brain, and presupposes practice and skill, and it is justified in commanding, as it does, a high scale of remuneration.



## VI

## TRANSLATIONS OF FAMOUS BOOKS

Many of the English versions of books by notable foreign authors have been made by men and women who are themselves famous writers. George Eliot translated Strauss's "Life of Jesus", and in a letter referred to her "soul-stupefying labour", which, including the correction of the proofsheets, took three years instead of the one year in which it had been hoped to finish the task. Alfred Sutro and Alexander Teixeira de Mattos have translated the works of Maeterlinck. Carlyle translated practically all Goethe's work. As far as European literature is concerned, translations appear remarkably quickly after the publication of the original book. Loti's "Iceland Fisherman" was published in English by Cadiot two years after its first appearance in France. A propos of this novel, the mistranslation which occurred in the advertisement column of a publisher's trade journal is too good to be consigned to oblivion. The title was translated as "Fisherman's Island." "Les Desenchantees," a story of life in a Turkish harem, by the same author, appeared in English, by Clara Bell in 1906, the year of its publication in Paris. The works of Victor Hugo appeared in London very shortly after their publication in Paris.

Mrs. Constance Garnett translated a large number of the monuments of Russian literature into English. Russian poets, such as Poushkin and Lermontoff, are at best only accessible to the English-speaking reader in French or German versions. D. G. Rossetti was responsible for translations from the Italian, and Longfellow has to his credit some very happy renderings of short poems from the most varied languages of Europe.

Works containing much local colour, dialogue and slang, are the most difficult to render in another tongue, yet the complete works of Dickens are read and enjoyed in many countries. "David Copperfield" appeared in French, Italian and Danish many years ago: "Mr. Pickwick" was introduced to Germany as early as in 1837 by H. Roberts, to France a year later, to Holland, Sweden, Poland and Hungary in the sixties, and to Denmark in 1883! Spain had its version of "A

Tale of Two Cities" in 1879 and of "Oliver Twist" (as 'The Parish Boy' in 1883). In Italy Oliver was already popular in 1840.

In connection with the translation of masterpieces, J. H. Newman in his essay previously quoted, has the following to say :—

"If languages are not all equally adapted even to furnish symbols for those universal and eternal truths in which Science consists, how can they reasonably be expected to be all equally rich, equally forcible, equally musical, equally exact, equally happy in expressing the idiosyncratic peculiarities of thought of some original and fertile mind, who has availed himself of one of them? A great author takes his native language, masters it, partly throws himself into it, partly moulds and adapts it, and pours out his multitude of ideas through the variously ramified and delicately minute channels of expression which he has found or framed. Does it follow that his personal presence (as it may be called) can forthwith be transferred to every language under the sun?..... It seems that a really great author must admit of translation, and that we have a test of his excellence when he reads to advantage in a foreign language as well as in his own. Then Shakespeare is a genius because he can be translated into German, and not a genius because he cannot be translated into French. "Then the multiplication-table is the most gifted of all conceivable compositions, because it loses nothing by translation, and can hardly be said to belong to any one language whatever.....Whereas, I should rather have conceived that, in proportion as ideas are novel and recondite, they would be difficult to put into words, and that the very fact of their having insinuated themselves into one language would diminish the chance, of that happy accident being repeated in another."

As regards *Oriental literature*, there is still a wide field for the translation and popularisation of Indian, Persian and Chinese literature in European languages. In this respect, Germany has been ahead of England. The Leipzig firm of Philipp Reclam include no less than thirteen works of ancient Indian literature in their "Universal-Bibliothek" edition. Before the War each volume, pocket-size, cost about 3 annas, and now about 4 annas. The thirteen works are :—

Bhavabhuti's "Malati and Madhava", Buddha's Life, after Asvaghosa's Buddha-Carita Buddha's Speeches, Hitopadesa (in 3 vols.), Kalidasa's "Malavika and Agnimitra", "Sakuntala", "Urvasi", Ksemisvara's "Wrath of Kausika", "Nala and Damayanti", "Savitri", "Indian Aphorisms", Sudraka's "Vasantasena," and Visakhadatta's "Mudraraksasa",

It is to be hoped that Reclams will not

\* This is not, of course, to be taken literally. There are French versions of Shakespeare, but his plays do not appeal to France.



stop here, but in the meantime no English publishing house has achieved anything approaching this. Even before the war the "Everyman" edition, was far more expensive than the "Reclam", hence the few Indian works included in the edition remained out of the reach of the ordinary person unable to buy many books at a shilling each.

The wanderings of some Oriental writings are most intricate. Ancient Indian works translated into Persian, were rendered from Persian into Latin, and found their way into German at the beginning of the 19th century. Friedrich Ruckert was eminently successful as a translator of Oriental poetry into German verse.

There is no doubt that those European Sanskrit scholars who, from William Jones, H. T. Colebrooke, and the brothers von Schlegel downwards, have produced version of Indian masterpieces, have been greatly instrumental in dispelling the mist of ignorance which enveloped Europe on the subject of India and her literature. Once version's

of masterpieces are obtainable in one's own particular language, it is up to the publishers to make them accessible to the general reading public, as the Germans have done, in cheap editions. Prohibitive prices cause the enjoyment of these masterpieces, written for all, to remain the monopoly of the few.

As has been said at the outset, the translator is worthy of his hire. There is many a one amongst us who is no genius, but who may yet have liking and aptitude for literary work. Why sigh for the original ideas which never come our way, or for the talent with which Providence has not endowed us? For, if we undertake the translation of the works of those who have genius or scholarship, we shall never regret the energy we put into such work. All honour, then, to *bona-fide* translators. But the translator must bear in mind the responsibilities of the task he has undertaken, not underrating the far reaching influence for good or evil of that two-edged weapon, the printed word.

## EVACUATION OF AFGHANISTAN AFTER THE SECOND AFGHAN WAR

By MAJOR B. D. BASU, I. M. S. (*Retired*)

CAVAGNARI'S murder was now avenged. The people of Afghanistan had to pay very dearly for the misdeeds of a few soldiers. They lost, it seemed, as if for ever, their cherished rights and privileges and the independence of their country. The proclamation of the 28th October, 1879, was hailed with unbounded satisfaction by the British jingoes, because the only nation which had ever successfully resisted the extension of the British power in the East was now fully brought under control, if not subjugation. Lord Lytton's threat to Shere Ali as to wiping out Afghanistan from the map, seemed to be carried into execution. It was no longer

"A repetition," to quote the words of the *Pioneer's* correspondent, "of the old shilly-shally policy which has had such disastrous results. The Government has now committed itself to a distinct

policy which can be proclaimed throughout Afghanistan, and our duty now is to wait until the principal Sirdars, tribal chiefs and others representing the interests and wishes of the various provinces and cities have been made aware of what has occurred. It is no longer a question of the 'wishes' of the Viceroy of India, but a distinct assertion of our newly acquired power in Afghanistan."

But the English did not know the true character of the people of Afghanistan. The Afghans were not to be so easily cowed into submission. They were not going to lose their independence so soon and so easily. The Proclamation of the 28th October made them desperate. The Afghans saw that the humiliation of their country was now complete. Their capital was now in the hands of "the Christian dogs" their sovereign an exile in foreign lands, and stripped of all his wealth and private property; their countrymen hanged



in numbers with the farce of a trial and the mockery of justice; their chiefs ill-treated and their women-folk even not free from the insults of 'Kafir' invaders. It is no wonder, then, that they thought death was better than their present lot.

According to Lord Roberts, the above-mentioned occurrences

"touched the national pride to the quick, and 'were being used by the enemies of the British Government to excite into vivid fanaticism the religious sentiment, which has ever formed the prominent trait of the Afghan character.'"

The deportation of Yakub Khan was the last straw which made the Afghans break out into hostilities against the British. The mother of Yakub Khan was still alive and she would have lacked in her love for her son had she remained idle at this critical moment. She saw her son imprisoned and his private property taken over by the 'Kafir' invaders. She appealed to the people against the injustice and the high-handed proceedings of the British authorities and her appeal was responded to by the people.

The priests of Islam also were very busy in exciting the fanaticism of the masses of Afghanistan against the "Kafirs" who had turned their country into a desert. They were reminded of their success in 1841, when they annihilated the British troops and made the 'Christian dogs' leave their country. Under these stimulating influences, the Afghans took the field against the British in December 1879, a few days after the deportation of Yakub Khan. The different tribes of Afghanistan forgot for once their mutual jealousies and united to turn out the invaders from their common fatherland.

Several actions were fought between the Afghans and the British. In these fights the so-called savage Pathans gave a very good account of their military genius. In many a pitched battle they defeated the highly disciplined troops under British officers. In the operations in the Chardeh Valley on the 10th and 11th December, 1879, the British met with a reverse which had the effect of making all those tribes of Afghanistan who had hitherto befriended the British troops leave the standard of the enemy. The English officers were now beaten in their game. They were outmanoeuvred by the Afghans under the able leadership of Mahomed Jan. The result of all these operations was that General Roberts had to retire within the cantonment of Sherpur,

allowing himself to be besieged by the Afghans. Cabul once more passed out of the hands of the English. The Afghans were the masters of the situation. Their priests encouraged them by continuing to prophesy a repetition of the victory of 1841-42. Their victorious leader Muhamad Jan opened negotiations with the English general Sir Frederic Roberts. He offered such propositions as that the British troops should at once retire to India, after having entered into an agreement to send Yakub Khan back to Cabul and that the British should leave two of their officers of distinction as hostages for the faithful carrying out of their contract, and that they should agree never again to concern themselves with Afghan matters. Of course, General Roberts could not accept such humiliating terms. He looked for reinforcements from India to relieve the besieged garrison of Sherpur. The reinforcements arrived on the 24th December, 1879, when the Afghans raised the siege. The Military Commission was again ordered to re-assemble, for it was necessary to execute a few of those 'patriots' whom the English General called 'rebels'. But it does not appear that many men were hanged this time. A few days afterwards General Roberts proclaimed "that all who come in without delay will be pardoned."

The British troops had been now over one year in Afghanistan, but they could not say that they had succeeded in crushing the independent spirit of those sturdy Highlanders. The last siege of Sherpur, when known in England and India, made the members of the Tory ministry consider whether it was not advisable to retire altogether from Cabul. They had to give up the idea of annexing Afghanistan.

There were other reasons also which induced them to leave Afghanistan as soon as possible. The chief consideration was the 'financial' one. The war was undertaken with a very light heart. The amount it would cost was never calculated by those who advocated it. India had to contribute every farthing to the prosecution of this unjust and unjustifiable war. This war cost something like twenty-one millions of pounds sterling, and India could ill afford it. At the time when the British Government were carrying fire and sword into the country of the independence-loving Pathans, the meek and mild inhabitants of India were dying by hundreds of thousands, nay millions, for want of the ordinary necessities of life. The famine, which did not leave India as



long as Lord Lytton was its Viceroy, had considerably reduced the revenues of the country. The Government Treasuries were almost empty. The winter of 1879-80 was a trying one for the Indians in Afghanistan and they were unable to pursue the dispersed forces of Mahomed Jan. This is attributed to, first, want of sufficient number of troops in Afghanistan, secondly, difficulty in marching through the enemy's country with its sunken roads, irrigated tracts, walled fields, and innumerable water-courses which formed such a network of obstruction that pursuing the enemy was laborious and dangerous in the extreme. Referring to the failure of the First Afghan War Sir Henry Durand wrote:—

"Everything in the expedition was a matter of the greatest uncertainty, even to the feeding of troops; for Afghanistan merited the character given to Spain by Henry IV of France: 'Invade with a large force, and you are destroyed by starvation; invade with a small one and you are overwhelmed by a hostile people.'"

The same difficulties also were experienced in the present campaign. The occupation of Cabul and Kandahar did not mean that the English were the masters of the whole of Afghanistan. Their power only extended just as far as the rifles could shoot.

The chiefs and sirdars of Afghanistan and specially those of Ghazni whom General Roberts consulted as to the future government of their country, told him that Afghanistan would not be quiet unless Yakub Khan was recalled and re-installed on the throne. They looked upon his abdication as compulsory, for they argued that, had the abdication been voluntary, a successor would instantly have been placed on the throne, whereas nothing had yet been done to show that the Christians did not mean to occupy their country permanently. The Christian Government had become so unpopular that placards were posted on the walls of the city of Cabul, the tenor of which was to point out how much better off the people were under the old Amirs than under General Roberts.

Important events were now rapidly developing which left no other alternative to the British Government than to raise some puppet Amir and place him in charge of the northern and eastern portions of Afghanistan. While the capture of Cabul and Kandahar by the British troops caused the *moollahs* to preach *jehad* against the Christian invaders, and the people were rising once

more to shake off the hated yoke of the *Kafirs*, rumors were current as to the invasion of Afghanistan by Abdur Rahman.

The name of Abdur Rahman appears now for the first time since the English actors commenced their play on the stage of Afghanistan. It is necessary, therefore, to refer to his antecedents. He was the grandson of the Amir Dost Mohamed. His father Afzul Khan was the eldest son of the Dost. The Dost, who was a very good judge of human character, nominated Shere Ali to succeed him, thus passing over the claims of his eldest son. Afzul Khan was a debauchee and a man of no stamina or character. On the death of the Dost in 1863, Shere Ali did not ascend the throne without a struggle with Afzul Khan. The war between these two claimants to the Afghan throne lasted for nearly five years. As was natural, Abdur Rahman took the side of his father. It is not necessary to enter into the labyrinth of intrigues and fights which these two claimants indulged in. Suffice it to say that on the death of his father and the succession of Shere Ali, Abdur Rahman saw safety in flight from Afghanistan. He took refuge in Russian territory. The Governor of Russian Turkestan received him very hospitably and he was assigned a pension of £ 5,000 a year. The Russian Governor-General, Kaufman, however, did not comply with his request to visit St. Petersburg to represent his case to the Czar, or aid him with troops to subdue Shere Ali. But Abdur Rahman was an astute prince. He saved nine-tenths of his pension, for the purpose of raising and equipping an army and thus succeeding some day in making himself master of Afghanistan. He was a source of danger to the Europeans occupying Cabul. Sir Richard Pollock, the Commissioner of Peshawar, writing before the commencement of hostilities with Shere Ali, said:—

"Abdur Rahman \*\* without help as to money and arms, could do nothing. If supplied with money by Russia or Bokhara, and promised a backing, he might attempt to recover his position. Probably, such an attempt would be unsuccessful, if made in the Ameer's (Shere Ali's) time. If later, after the Amir's death, \* \* the issue might be in Abdur Rahman's favor, as far as Turkestan is concerned. On the Amir's death such an attempt may be looked upon as likely \* \*"

Abdur Rahman was thus biding his time. In Shere Ali's death and the imbroglio in which the Government of India was entangled in Afghan affairs, he saw his



opportunity for the rise to power. In the beginning of the year 1880, it was given out that he had succeeded in raising an army and crossed the Oxus and was at Balkh. It was conjectured that Russia had secretly helped him with money and arms in preparing to make good his claims to the Amirship.

The news of the activity of Abdur Rahman greatly alarmed the Government of India. Knowing how the people of Afghanistan hated the presence of the English in their country, Lord Lytton and his colleagues thought, and very rightly too, that the appearance of Abdur Rahman would be hailed with great joy by all the different tribes, for they would look upon him as their deliverer from the hated *Kafirs*. Abdur Rahman's success would mean a triumph for the Russians, for that prince was a pensioner of Russia, and then the British ascendancy in Afghan affairs, for gaining which so much trouble had been taken, would become a thing of the past.

The situation was a very critical one. All the previous arrangements as to the future Government of Afghanistan were upset. The appearance of Abdur Rahman was a disturbing factor in the Afghan problem. After due consideration, the Tory Ministry came to the conclusion that the only way to maintain the British *prestige*, for the time being at least, would be to conciliate the people of Afghanistan by placing some one as Amir on the throne of Cabul, and thus not to assume the direct Government of that country. It appears to us that at first the British Government never thought of recognising the claims of the exiled prince Abdur Rahman. Indeed, it seems that they tried to checkmate his movements by nominating one of the candidates of their choice as a puppet Amir and thus alienating the sympathies of the people of Afghanistan from Abdur Rahman.

Mr. (afterwards Sir) Lepel Griffin, at that time Secretary to the Government of the Punjab, was sent posthaste to Cabul to settle the Afghan affairs. He was vested with the powers of a king-maker. He arrived at Cabul on the 19th March, 1880. In order to impress the Afghan sirdars, who had turned out in great force, with a sense of Sir Lepel Griffin's dignity, Sir Frederic Roberts paid him the unusual honor of an escort of a

guard of honor. Another reason of Sir Lepel Griffin's coming posthaste to Cabul appears to be that the Tory Ministry was anxious to settle the Afghan affairs as soon as possible. That Ministry suffered greatly in the estimation of the British public from the effect of this unjust war. On the 24th March, 1880, Parliament was dissolved. Beaconsfield appealed to the country. He imagined that the country still had confidence in him, for two or three elections, which had occurred, resulted in favor of the Conservatives. Sir Lepel Griffin, according to the instructions he had received from Lord Lytton's Government, made known to the sirdars what was to be the future of Afghanistan. He told them that the hostilities against the British were due to the fact that the people of Afghanistan believed that Yakub Khan had been wronged by the British Government, and that by their demonstrations, the people supposed that they would succeed in getting the Ex-Amir restored to power. They were told that this was impossible, Yakub Khan would never be allowed to resume power, and they were, therefore, asked to nominate some other Amir. He also declared that Kandahar and Herat would no longer appertain to the future Amirs of Cabul, as it was decided to curtail their power, by removing from their jurisdiction those two provinces. Kandahar would be made into a British Province and Herat placed under a prince independent of the Amir of Cabul, but under the protection of the British Government. When these views were known, none of the Durrani chieftains cared to accept the Amirship on these terms, for to them the idea of disintegration of Afghanistan was a hateful one. It was, therefore, necessary to turn to Abdur Rahman and ascertain if he would accept the Amirship on these terms. It was not considered politic to leave him in the hands of Russia, for he might then be a source of danger to the British Government. Every attempt was made now to buy him over with this object in view, negotiations were opened with him and two Pathan officers in the employ of the Government of India were despatched with a letter to Abdur Rahman. In the meanwhile, the Ministry over which Disraeli *alias* Beaconsfield had presided for the last six years, came to an end. The Liberals, under the leadership of Mr. Gladstone, came into office. Lord Lytton had to resign the Viceroyalty of India. So



the authors of those mischiefs which brought dire calamities on India and Afghanistan, sunk into insignificance. But it does not appear that Mr. Gladstone's Government, at first, had any intention of upsetting the arrangement formulated by the Tory Ministry as to the future of Afghanistan. Mr. Gladstone and his followers while out of office criticised the proceedings of the leaders of the opposite party; but no sooner had they come into office than they approved of all the acts of their predecessors. *Politics hath no conscience.* Candahar was still to be retained and Herat placed under a separate ruler.

The southern portion of Afghanistan, that is, the country round about Candahar, was not at this time giving any trouble. So it was decided to withdraw the Candahar field force \* under the command of Sir Donald Stewart for the purpose of occupying Ghazni and Cabul. Northern Afghanistan was not quiet, on account of the activity of Abdur Rahman. There was great excitement and commotion throughout Kohistan and Bamian. Abdur Rahman was an astute man and he was playing his cards very well indeed. It was arranged that on the arrival of Sir Donald Stewart's division in Cabul, General Roberts would proceed to the North and operate in the direction of Kohistan. Sir Donald Stewart left Candahar on the 30th March and reached Cabul on the 2nd May, 1880. † There was a few skirmishes on the way, but these were not of any importance. But on the arrival of the Division under Sir Donald Stewart in Cabul the idea of an expedition in the direction of Kohistan was given up. Negotiations with Abdur Rahman had been then set on foot. Moreover, the beginning of May was not a happy one for the British jingoes locked up in Afghanistan. In his "Forty-one Years in India," Roberts writes :—

"Sir Donald reached Cabul on the 5th May. On the same day we heard that the Beaconsfield Administration had come to an end; that a new Ministry had been formed under Mr. Gladstone; that Lord Lytton had resigned, and was to be succeeded by the Marquis of Ripon; and that the Marquis of Hartington had become Secretary of State for India.

\* Candahar Field Force was replaced by Bombay troops from Quetta.

† In his "Forty-one Years in India" Lord Roberts writes that "Sir Donald reached Cabul on the 5th May". This is a mistake. The *Pioneer* Correspondent wrote on May 2nd 1880, that "Sir Donald Stewart arrived at about 10 O'clock (to-day)".

"\* \* That 5th of May was altogether not a happy day for me. Lord Lytton's approaching departure was a source of real sorrow. \* \* I had hoped that he would have had the gratification of seeing while in office, the campaign in which he was so much interested satisfactorily concluded, and with the prospect of permanent results; and I dreaded that a change of government might mean a reversal of the policy which I believed to be the best for the security of our position in India."

So there was crying and wailing in the camp of the jingoes. On his arrival in Cabul, Sir Donald Stewart took the supreme command of the troops from Roberts, who had now to play the second fiddle, which he did not like.

When the people of Afghanistan came to know that the exiled prince Abdur Rahman was going to be thrust on them as their Amir by the British Government, there was much disaffection and discontent in the country. The adherents of Yakub Khan tried to give much trouble. Those of the sirdars who had helped the British in many ways, were, on the mere suspicion of being in league with Yakub Khan and his family, imprisoned and deported to India, at the instance of Sir Lepel Griffin. Amongst the sirdars thus deported to India, was the Mustafi, Habib-Ullah-Khan. These proceedings greatly strengthened the hands of Abdur Rahman. Regarding the deportation to India of the Mustafi Habib-Ullah Khan Lord Roberts observes :—

"I looked upon his removal as a misfortune, for it broke up the only party that could possibly be formed to counterbalance Abdur Rahman, who was astute enough to see that the weaker our position became, the more chance there was of his being able to get his own terms from us."

The two Pathan officers who had been sent to Abdur Rahman, had an interview with him and returned to Cabul with his reply. But his attitude was considered by Sir Lepel Griffin and others as very disappointing. Abdur Rahman had eaten the salt of Russia, and it was not to be expected that he would easily sever his connection with his late benefactors.

The Correspondent of the *Pioneer* writing from Cabul, on the 4th June, 1880, said :—

"He (Abdur Rahman) has given no promise whatever on any specific points connected with the Amirship. He seems to be fully aware of our awkward position in the country, and is not at all anxious to aid us in extricating ourselves. \* \* Secure in his retreat beyond the Hindu Kush, he is working rather to make the British, and not himself, the grateful party in the current negotiations. \* \* \* There is no spontaneous outburst of gratitude, no eager acceptance of our offer of



the Amirship: but, on the contrary, a cool, self-possessed tone of inquiry as if the writer felt himself master of the situation, and meant to dictate his own terms. This is the more unfortunate, because there is no longer a strong power to back our efforts to settle the question with the hand of conquerors. The change of front in English politics has reacted upon us here with tremendous effect, and we are appearing in the eyes of the people rather as suppliants than dictators to Abdur Rahman."

Abdur Rahman was so obstinate in his demands that at one time "the question was seriously discussed whether it might not be necessary to break up negotiations with him, and re-instate Yakub Khan, or else set up his brother, Ayub Khan, as Amir.\* But with threats and promises, Sir Lepel Griffin succeeded in inducing Abdur Rahman to accept the Amirship of Afghanistan.

Abdur Rahman's relations with the Russians may be judged from a letter written in May, 1878, by the then Governor of Afghanistan, named Shahgasi Sherdil Khan, who says:—

"Mirza Salahuddin, whom I deputed towards Samarcand and Tashkend to collect news from these directions, has returned and made a statement, to the effect that the Russians intend to induce Abdur Rahman Khan to submit to them a petition, setting forth that he has been putting up there a long time under the protection of the Russian Government; that he has often petitioned them to help him in securing the restitution of his ancestral territory from the Amir of Cabul but his prayer has not been acceded to; and that he has now heard that the Russians are preparing to fight against the British Government; that they have sent envoys to wait upon the Amir to request him to allow passage through his country to the Russian troops going to India and returning therefrom, should a necessity arise for such a passage; and that such being the case, he offers his services in case His Highness refuses to grant the request of the Russian Government to capture Balkh with a small assistance from the Czar, and then subdue the whole of Afghanistan, which is not a difficult task."

His reply to Sir Lepeal Griffin clearly shows that he did not care to be under the sole protection of the English.

Translation of the letter from sirdar Abdur Rahman Khan to Lepel Griffin Esq., dated 15th April, 1880:—

"Whereas at this time I have received your kind letter. In a spirit of justice and friendship you wrote to inquire what I wished in Afghanistan. My honoured friend, the servants of the Great (British) Government know well that throughout these twelve years of exile in the territories of the Emperor of Russia, night and day I have

cherished the hope of revisiting my native land. \* \* \* Now, therefore, that you seek to learn my hopes and wishes, they are these: that as long as your Empire and that of Russia exist, my countrymen, the tribes of Afghanistan, should live quietly in ease and peace; that these two states should find us true and faithful, and that we should rest in peace between them (England and Russia), for my tribesmen are unable to struggle with Empires, and are ruined by want of commerce; and we hope of your friendship that, sympathizing with and assisting the people of Afghanistan, you will place them under the honourable protection of the two Powers. This would redound to the credit of both, would give peace to Afghanistan, and quiet and comfort to God's people.

"This is my wish: for the rest it is yours to decide."

The Government of India was anxious that the Afghan affair should be settled as soon as possible, for it imagined that the objects for which the troops re-entered Afghanistan in September, 1879, had been attained. These objects were two, viz:—

"First to avenge the treacherous massacre of the British mission at Cabul; the second was to maintain the safe guards sought through the Treaty of Gundamak by providing for their maintenance guarantees of a more substantial and less precarious character. These two objects have been attained; the first by the capture of Cabul and the punishment of the crime committed there, the second by the severance of Kandahar from the Cabul power."

\* \* \* Our advance frontier positions at Kandahar\* and Kurram have materially diminished the political importance of Cabul in relation to India, and although we shall always appreciate the friendship of its Ruler, our relations with him are now of so little importance to the paramount objects of our policy that we no longer require to maintain British agents in any part of his dominions. \* \* \*

\* \* \* The Government of India has no longer any motive or desire to enter into any fresh treaty engagements with the Ruler of Cabul.

"The territorial and administrative arrangements already completed by us for the permanent protection of our own interests are not susceptible

\* The reasons for retaining Candahar are thus stated by Lieut Yate who served with the Afghan Boundary Commission in 1884-85:—

"It might restore affairs to see a British force occupying Kandahar by the orders of a British Ministry. This seems a step sadly needed both for the safety of India and the due control and reformation of Afghanistan. From Kandahar a salutary influence and judicious control might well be established on the arbitrary exercise of power of the Amirs, on the turbulence of the tribal chiefs, and on the uncivilized condition of the populace. It is quite time that this control, similar to that exercised among the feudatory princes of India, should be established in Afghanistan. An independent is inconsistent with a subsidised Afghanistan."

Travels with the Afghan Boundary Commission, p. 1. 377.

\* Roberts "Forty-one years in India." Vol. II, p. 327.



of negotiation or discussion with Abdur Rahman or any other claimant to the throne of Cabul."

The above extracts from a letter written to Mr. Lepel Griffin by Mr. (afterward Sir) Alfred Lyall, Secretary to the Government of India, Foreign Department, toward the end of April 1880, will show the terms on which the Government desired to place Abdur Rahman on the throne of Cabul. But the course of events made the Government modify these terms, and Abdur Rahman was also, as said before, very obstinate.

In the beginning of July, 1880, Sir Donald Stewart sent a message to Abdur Rahman, requesting him to come to Cabul to discuss the terms of a settlement. He complied with the request. Sir Lepel Griffin was closetted with him when all the terms on which he was to accept the Amirship were discussed. He seemed to have agreed to all the conditions which the British Government imposed on him in recognising him as the ruler of Cabul. On the 22nd July 1880, a Durbar was held at Cabul when Sir Lepel Griffin proclaimed to the sirdars, chiefs and gentlemen of Afghanistan assembled that the Government of India had, formally, acknowledged sirdar Abdur Rahman Khan, grandson of the illustrious Amir Dost Mahomed Khan, as Amir of Cabul. Towards the end of July, Abdur Rahman entered into Cabul and ascended the throne of his grandfather.

Preparations were now being made for the evacuation of Cabul; and General Roberts had actually left Cabul for India.

"But, suddenly, to quote his words" "a presentiment which I have never been able to explain to myself, made me retrace my steps and hurry back towards Cabul—a presentiment of coming trouble which I can only characterize as instinctive.

"The feeling was justified when, about half-way between Butkak and Cabul, I was met by Sir Donald Stewart and my chief of the staff who brought me the astounding news of the total defeat by Ayub Khan of Brigadier-General Burrows' brigade at Maiwand, and of Lieutenant-General Primrose (who had succeeded Sir Donald Stewart in command of the troops at Kandahar) with the remainder of his force, being besieged at Kandahar."

Preparations were immediately made to retrieve the disaster and relieve the besieged garrison at Kandahar.

Ayub Khan was the brother of the ex-Amir Yakub Khan. He succeeded in raising a large army in Herat and Kandahar. When he saw that Abdur Rahman was made Amir of Cabul, and Kandahar turned into a British province, he instigated the people of Herat—those very men who were instrumental

in murdering Cavagnari—to rise and expel the 'Kafirs' from their country. With his large following, he was advancing on Kandahar and Ghazni. When his movements became known, General Burrows was ordered to proceed against him. On the 27th July, Burrows engaged Ayub Khan at a village called Maiwand. Here Ayub Khan inflicted a crushing defeat on Burrows' force. The Maiwand disaster had its parallel only in the defeat of the British by the Sikhs at Chillianwalla. The British loss was estimated at about 2000 killed and wounded. General Burrows with the remnant of his force retired to Kandahar, where Ayub Khan besieged them.

When the news of the disaster reached Simla, the Government of India at once decided to send a large force to Kandahar for its relief. At first they thought of sending the force from Quetta, but there were not sufficient troops at that place and moreover, transports were wanting. So on the recommendation of General Roberts, an army consisting of 10,000 fighting men with the same number of camp followers and General Roberts in its command, left Cabul for Kandahar on the 8th August, 1880. The distance between Cabul and Kandahar is over 300 miles. The march which Roberts performed is a historic one, for he reached that place on the 31st August, doing the whole distance in a little over three weeks. That a large army consisting of 20,000 fighting men and followers with some 8,000 baggage animals accomplished a march of more than 300 miles in three weeks time, was a great credit to the commander who performed it.

On the approach of the British army, Ayub Khan raised the siege, and Roberts marched triumphantly into Kandahar. The besieged garrison were, to use a slang word, in a "funk". Lord Roberts writes:—

"I confess to being very greatly surprised not to use a stronger expression, at the demoralised condition of the greater part of the garrison. \* \* They seemed to consider themselves hopelessly defeated, and were utterly despondent; they never even hoisted the Union Jack until the relieving force was close at hand. \* \* The walls which completely surrounded Kandahar were so high and thick as to render the city absolutely impregnable to any army not equipped with a regular siege-train; \* \* \* for the British soldiers to have contemplated the possibility of Kandahar being taken by an Afghan army showed what a miserable state of depression and demoralization they were in."



Ayub Khan with his army moved out a few miles from Kandahar on the arrival of General Roberts. On the 1st September General Roberts fought him a battle, known as the battle of Kandahar. This was the last battle fought in Afghanistan by the British. Ayub Khan was defeated and Roberts added another feather to his cap. There is reason to believe that Ayub Khan's defeat was, to a large measure, due to the desertion of his men, who had been bribed and bought over by the British. This is hinted at by the *Pioneer* correspondent. He writes in his letter dated Kandahar, 20th September, 1880.

*"The Kizilbasles and Kohistanis being already in treaty with Colonel St. John to desert him, i.e., Ayub Khan, at short notice."*

Thus it was not all courage and valor and good generalship which gained Roberts the victory of Kandahar on the 1st September, 1880.

The disaster at Maiwand and the siege of Kandahar proved to demonstration the impossibility of Kandahar ever becoming a British province. Hence Mr. Gladstone's government decided that Kandahar was not to be separated from the Amirship of Cabul. Abdur Rahman's position was thus greatly strengthened. He was a lucky man. He got all that he wanted. The British troops evacuated Cabul and Kandahar and the beginning of October 1880 did not see a single British soldier on the soil of Afghanistan. Thus terminated the Second Afghan War, the memory of which still rankles in the breast of every native of Afghanistan.

What was the net gain to the British after they had evacuated Kandahar and Cabul? If there was no gain, at least the Second Afghan War did not cause England any loss. It was India which greatly suffered from the calamities of the war. The Marquis of Salisbury on a certain occasion said, "India must be bled." India was bled, both literally and figuratively, by the War. It was India's sons who died fighting for England on the bloody fields of Maiwand, Kandahar, Ali Musjid and in the ill-fated Residency at Bala Hissar. It was they who died by hundreds, if not by thousands, from diseases contracted on field service, for while the British soldiers were sumptuously fed, warmly clothed and comfortably accommodated, the Indian troops and camp followers, as is usual

in all campaigns, did not even dream of sharing half the luxuries provided for a handful of British soldiers. While the British soldiers fought in a country, the climate of which was not far different from that of their own, it was quite otherwise with the Indian troops.

The war cost India some twenty-one millions of pounds sterling. This, too, was at a time when India was in the grip of a dire famine. The government which spent so many millions of pounds on the war, never thought of spending one half of that sum in alleviating the miseries of the famine-stricken people. In fact, the fund which was raised by taxing the already famine-stricken inhabitants of India, to insure against future famines, was misappropriated and spent on the war! Such were the notions of justice and philanthropy of the government of those days.

England benefited from the war. All the honors, distinctions, high offices with princely salaries attached to them, went to those who were natives of England. It enabled many a British officer to earn distinctions which they could not have otherwise dreamt of. It was this war which brought Roberts a peerage. Knighthoods and Baronetcies and other distinctions and promotions fell to the lot of the natives of England. No Indian, for his services in connection with the war, received any high distinction.

The war was undertaken with the object of forcing a British envoy at Cabul. But this object was not secured, on the eleventh hour it was discovered that

"Our relations with him (the Amir) are now of so little importance to the paramount objects of our policy that we no longer require to maintain British agents in any part of his dominions."\*

Kandahar and Herat, which were to provide India with the scientific frontier, could also not be retained but had to be made over to the Amir. Colonel Hanna has truly observed that the war has

"secured none of the objects for which it was waged; neither British officers either at Cabul or on the Afghan frontier nor British influence paramount in Afghanistan nor even a weaker sovereign on the throne of Cabul."

But this war has left to the inhabitants of Afghanistan a legacy of ill-feeling and hatred against the British, for vengeance sleeps long but never dies.

\* Extract from Mr. A. C. Lyall's letter to Mr. Lepel Griffin, dated Simla, April 1889.



# THE GARDEN CREEPER

By SAMYUKTA DEVI

( 8 )

GOPAL could not remember when he had been taken out of the bullock-cart and deposited in a third class compartment of a railway train. The varied sounds in this compartment failed to disturb his sound sleep. He sat up with a mighty start as night merged into dawn and stared at the strange scene before him. He had never been in a railway train before. What a crowd! Nearly all the peoples of India were represented in it. And what an uproar!

But Gopal had not the opportunity of gazing at them to his heart's content. The carriage stopped very soon, and Krishna pulled him out of it. Gopal found himself in the largest building, he had even seen. The noise and crowd were terrifying to the small country boy. He had never seen so many people together, not even at the village fair. After a time they came out of the huge building and got into a hackney coach. It went on and on. The roads were very big and broad, with large houses on both sides. But nowhere did he see a field or a water tank. All the houses belonged to rich people, Gopal concluded, because they were gaudily furnished, and had many pretty things arranged by the windows. He thought he saw trains going along the roads, only they were smaller than the one he had been in during the night.

At last their carriage stopped before a large house. It had a beautiful garden all around. Krishna got down, and pulled down all his luggage from the roof of the coach, in a great hurry. Then ensued a furious discussion about the fare to be given to the coachman. Krishna would not give more than a rupee, while the man wanted two annas more. Gopal stood and stared at them in dismay, with his small bundle clasped in his arms.

Suddenly, a gentleman in English dress came out of the hall in front, and stood at the head of the stairs. With his appearance, the scene changed as if by magic. Up to this, Krishna had been waving his hand, in

close proximity to the coachman's beard and giving him an example of his eloquence. The coachman, though deficient in language, made up by the power of his lungs. But as soon as Shiveswar appeared, both the combatants became mute as stone statues. Krishna went and bowed down at his master's feet, while the coachman stood silent, with a dumbfounded expression.

Gopal understood from Krishna's manners that the gentleman before them was the master of the house. So, he too went and bowed down to him.

Shiveswar pulled up the boy with a jerk, saying angrily, "Bearer, have I not told you a hundred times, not to start a row before my office room? Pay off this man at once."

Krishna's militant attitude had disappeared completely. He meekly took out a rupee and some change and handed these to the cabman. He could not help casting a look of sorrow at the money, before he parted with it.

As the hackney carriage drove out of the gate, Shiveswar turned his attention to the boy. Up to this, he had been holding him by the hand, but his eyes were engaged with Krishna and the cabman.

"Is this the boy?" he asked Krishna.

Krishna folded his hands and began, "Yes, sir, he is an orphan, sir; so I thought, if you would be kind enough—"

His master cut him short. "All right, all right," he said. "Is he from your native village?"

"Yes, sir, he is well born, of a good caste—" but his master had gone off, before he could finish, and Gopal had gone with him. Krishna felt defrauded somehow, and went off to his own quarters with his bundles.

Shiveswar had taken the boy to his office room. He sat down in a chair and pointed at another, saying, "Sit down there. What's your name?"

Gopal hesitated to take the chair. But he sat down, after a moment, and replied, "Gopal Chandra Roy"

Shiveswar frowned and said, "The country



seems to be overrun with Gopals and Rakhals."

Gopal could not understand his anger and stared at him in amazement. True it was that nearly all the people, he knew, felt angry with him. But this was the first time, he had seen any one getting angry at the mere sound of his name.

Shiveswar was thinking of something. After a while, he asked again, "Do you know how to read and write?"

"Yes, sir," the boy replied, "I used to read in the first class of the village school."

Shiveswar was glad to hear it. Though he loved the idea of training up children, he was relieved to find that he would not have to do any spade work.

"I will have you admitted in a school here very soon," he said to Gopal. "Go now, wash yourself and have something to eat. You look very tired." He drew a huge book towards himself, and became immersed in it.

Though the master of the house had given him permission to go, Gopal did not know where to go. He really wanted to wash and eat, but where? Though the gentleman had spoken very kindly to him, he did not dare to question him.

Suddenly, a carriage drove up and came to a standstill before the stairs. As the syce opened the door, a little girl darted out and up the stairs and stopped before the door of the office room.

The girl was very beautiful. Though Gopal was nothing but a child, yet he could not help noting this. He had never seen such a beautiful and well dressed child in his village.

The girl carried a small bundle in her arms. She was as fair as the master of the house, whom Gopal had at first taken for a European. But the father was white as marble, whereas the daughter looked like a blushing rose. Her eyes shone like stars and her black hair hung on her shoulders in wonderful curls.

Mukti had probably rushed to her father, in this way, in order to give him some important information about Aparna, or Krishnadasi, but she was taken aback, finding a strange boy sitting in her father's room. As she could not impart her secrets in his presence, she shouted for her grandmother and ran for her room.

Shiveswar looked up from his book, at the

sound of his daughter's voice. He did not find her there, but found the boy, still sitting in the chair. He was surprised. "Why don't you go?" he asked.

Gopal was frightened and asked in a timid voice, "Which way shall I go?"

"Oh, to be sure, I forgot. Bearer!" called Shiveswar.

Krishna rushed up at once. He took away Gopal, according to his master's orders, and led him upstairs.

A small room by the side of Shiveswar's bedroom, had been got ready for Gopal. He was surprised at its beautiful decorations and furniture. He did not dare to touch or sit upon any of them. "This is your room," said Krishna. "The bath-room is on this side. Will you have a bath now?"

Gopal forgot to answer him, so busy was he looking around. No boy has ever been born who had not imagined himself, sometime or other, to be Haroun Al Rashid or Aladin with his wonderful lamp. And if by chance, the dream came true, even very partially, who could fathom its joy and surprise?

Krishna asked the same question again. Gopal came down from the skies and replied, "Yes, I will wash now."

In the bath-room, too, the poor boy was in a fix. He had only bathed in tanks of green slimy water before this. He did not know the use of taps or shower baths.

Krishna came to his rescue mercifully. As they were half through the ceremony, a boy came up and said, "Breakfast has been served. Master sends for this boy."

Krishna hastily dried Gopal, and sent him down. Gopal was clad only in a small dhoti, the end of which he had wrapped round his shoulders. He still wore an amulet round his neck.

Shiveswar nearly jumped at the sight he presented. He was dead against these indecencies. "Bearer," he ordered, "Go and fetch a coat or, anything from my dressing room, and put him in it. And take off that dirty string from around his neck. He is not an animal."

Krishna obeyed with alacrity. Then he went out of the room and returned in about five minutes with a shirt. Gopal put it on obediently. Its collar nearly rose above his cheeks, and its sleeves hung a foot down his fingers. He felt highly amused, but he was feeling too nervous in the presence of the master to laugh.



It was a hard job to use knife and fork in this dress, as he was a beginner and nervous too. Anyone else would have noticed his extreme embarrassment. But Shiveswar, as usual with him, was in the clouds already. He was already thinking over all the newest methods of education, trying to select the most suitable for this boy. His hands played with his knife and fork mechanically.

Gopal was very hungry, and the sight and smell of the delicacies before him whetted his appetite still more. So he tucked away the superfluous portion of his shirt sleeves and began to eat with the help of a spoon. Suddenly light and quick steps were heard outside, and next moment, that beautiful child in a wonderful dress rushed into the room, like a small tornado, and flinging herself upon Shiveswar, began to laugh.

Shiveswar forgot all about modern methods of education. He took her upon his lap and asked, "What's it, my little mother? You are very early this time."

"So you have forgotten, have you?" cried the child. "Did not I tell you last Saturday, that we were to have a holiday on next Friday, too, and I should be home for three days? And did not you promise to take me to the Zoo, in your new motor car?"

"All right, all right," said Shiveswar, "we shall go. But look here, what a nice boy! Won't you play with him?"

Mukti looked Gopal up and down with close attention. Then she began to laugh inordinately.

"What's the matter?" asked her father.

Mukti was nearly choking with laughter. "What a big shirt he has put on!" she gasped.

Shiveswar smiled as he looked at Gopal. "It is my shirt, so it is rather big for him," he said. "But to-morrow you will see so many nice things will come for him."

Poor Gopal blushed to his ears at the amusement of the bright and beautiful little lady. He wanted to tear that big shirt into pieces, in the excess of his mortification.

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Next morning Mukti was found before the doors of Shiveswar and Gopal, eager to make friends with the newcomer. She had escaped from her grandmother's custody early and was seeking a pretext for entering her father's rooms. Suddenly Shiveswar came out dressed for going out.

"What do you want, my little mother?" he asked.

"Father, where is the boy, in that big shirt?" she asked. "Will he live with us? Won't he speak to me and go to read in a school? And won't you buy him good clothes?"

Shiveswar picked her up in his arms, saying, "Yes, yes he will, and I shall. Go and put on a clean frock, then we shall go for a drive. We shall take that boy along, too."

Mukti jumped down from his arms and ran to change her dress. As she entered her grandmother's room, the old lady asked, "Why are you running about like this early in the morning?"

Mukti had got a clean frock on, over the soiled one, which she had not thought of taking off. Now she was struggling with the buttons and replied shortly, "I am going to make friends with the boy in a big shirt."

The old lady was surprised. She frowned and asked, "What on earth do you mean?"

"Father said so", replied Mukti. She did not waste any more time on her grandmother, but ran off, all the while trying to hide her dirty frock, which unfortunately was longer than the clean one. Mokshada wanted more information and she called "Mukti, come here for a moment." But in vain. By that time Mukti was half-way down the stairs.

Mokshada had been looking on at her son's doings ever since yesterday. But she was too angry and hurt even to ask Shiveswar the meaning of these goings on. She went on as if nothing had happened. She knew that it was usual for a man to desire children. So she had been trying these five years to get him to marry again. But he had very little respect for his mother's wishes. Instead of settling down again, he sent off even the only child he had to a Mem Sahib's school. If she insisted upon his remarriage, he would answer, "You, too, became a widow in your youth, with but one child. If you can remain without marrying again, why can not I?" Now, had anyone ever heard the like of it? Was there no difference between a man and a woman? A woman can Surely suffer everything but not so a man.

Besides, Shiveswar had to think of his family. He should not allow it to become extinct. What was the use of his earning so much money, if there was no one, on



whom he could spend it? The memory of a departed spouse was enough for a woman, but not so for a man. If he had married he would have been the father of a son by this time, and would not have been driven to adopt a low-caste brat. Shiveswar's mother was getting more and more anxious. Perhaps some day, he would bring home some Christian bride. But Mokshada hoped, he would not, as he evinced very little interest in the fair sex. But why did not he give his daughter in marriage to a well-born boy, and bring him up? It would have been a sound business proposition and would have satisfied his desire for a son. But what was the use of talking? Her son was a headstrong fool, and would not listen to anyone.

But she could not help thinking and thinking. What if this boy should turn out to be a Brahmin's son? She wanted to make sure. But how to do it? She could not ask Krishna. She could have got the information from Mukti, had not the little imp escaped. Mokshada almost made up her mind to go away to her countryhouse. When her fury reached its climax, this determination always gave her consolation.

Suddenly the maid-servant Nitya broke through her thoughts, crying, "I say, grandma, you have not put out the stores, nor have you ordered the dinner. The cook is shouting down the roof of the kitchen."

Mokshada got up hurriedly and rushed to the storeroom. For the time she forgot all about her countryhouse.

Shiveswar returned with the children, when the morning was advanced. The car was loaded as on the day when Mukti went marketing for her sojourn to the boarding house. But there was no sorrow on this occasion. Mukti had nearly talked herself hoarse, having got such a good listener. She liked this friend, more than her classmates, more than the coachman and the gardener. This boy was of a different type altogether; so Mukti had almost fallen in love with him.

But the poor boy was feeling a bit dazed. This sudden transformation had been too much for him. His home, his dress, his surroundings, even his very name had been changed. He had never seen such wealth, had never had so many things to call his own, and had never been called Jyotirmoy. This handsome gentleman had changed everything like a magician.

As Shiveswar came in, his mother asked sharply, "Have you lost all sense? Where have you been with the child, in this terrible sun? She must be dying of thirst by this time."

"I am rather late," admitted Shiveswar. "I had so many things to buy for Jyoti, that I could not manage to return sooner. But they had had a good feed in the market."

Mokshada could hardly restrain herself. Still she made a brave attempt at appearing indifferent and asked, "Who on earth is Jyoti? Have you changed your daughter's name?"

"Not at all," said Shiveswar rather embarrassed. "Mukti is still Mukti. But have not you seen the new boy? I have taken him in. I want to train him up into a gentleman. I shall bring him to you today."

"Thank you," said his mother icily, "is not always you show me so much consideration. You have become quite a learned Sahib now, whereas I am nothing but an ignorant country-woman. So I don't presume to advise you in anything."

Shiveswar felt rather at a loss for an answer. "No mother," he said at last, "I had decided to tell you. Only I was hesitating, knowing that you will be angry."

"Oh, much you care for my anger," said the old lady. "Very well, if you want to adopt a son, do it in a proper way. I don't want to hinder you. Call Brahmins and have the proper ceremonies. I hope, he comes of a good Brahmin family?"

Mokshada was nearly certain that the boy was not a Brahmin, else Shiveswar would not have been so eager to take him into his family. Still she wanted to make sure.

Shiveswar was beginning to lose his temper. "I don't know whether he comes of a good Brahmin family or a good Chandal family. The last is more likely. I don't want any information about his family, because I am not going to adopt it. If he is good and honest, that will be enough for me."

Mokshada put her fingers in her ears. "Gracious God in the heavens!" She cried in dismay. "You are going to adopt the son of a Chandal? You want him to give water to your ancestors? Can a Chandal ever become the son of a Brahmin?"

"I know he cannot," said her son. "How can he become any one else's son, except



that of his own father? Neither a Chandal nor a Brahmin can do it. He will remain, what he was. I am only taking care of his education. I don't suppose, souls are ever thirsty for water. But if ever I do feel so, I hope the boy will oblige me. My ancestors can please themselves."

His mother stood as if thunderstruck. After a while, she cried out, "If the boy is of a low caste, I will go away from this house this very day. You are my son, but even for you I cannot tolerate such sacrilege."

Shiveswar scented danger and climbed down a bit. "I did not say that I knew him to be a Chandal."

"Then ask what caste he is," Shiveswar became obstinate again. "I won't ask him that," he said. "That he is born a human being should be enough."

"If you won't ask him, I will," said his mother.

"No mother, you won't," said Shiveswar firmly. "I don't want the boy to feel any difference between himself and all of us. I forbid you."

"How dare you say such things?" flared up his mother. "Do you take me for a servant? I shall go away at once. I won't have anything more to do with such a renegade as you." She left the room in fury. Shiveswar followed her, aiming at a reconciliation.

All this while, the two children were busy arranging Jyoti's room and looking over all the new purchases. They did not bother themselves about caste, creed, family or money.

Both of them sat ensconced in a chair, looking over the pictures of the Royal Natural History and talking for all they were worth. But Krishna interrupted and took them away to the dining room for their midday meal. Mukti usually ate in her grand-mother's room, when home for the week-end, but to-day nobody called her there. She found her father absent, too. She asked Krishna, where her father was, but getting no satisfactory reply, she began to instruct Jyoti about the proper way of handling knives and forks.

A few days later Mukti came home for the Easter vacation. But this time she was not taken for long drives, as her father appeared very much pre-occupied and busy. Her grand-mother too had changed. Mukti did not like to go and talk to her now. So she devoted all her leisure to this new

friend of hers. They roamed about the garden in the hot sun, swung for hours and stuffed themselves full with green mangoes. Nobody hindered them. So they acted according to their own sweet will and derived no end of joy out of it. Mukti had learned to climb trees with Jyoti, and no one called her a tomboy for that. And Jyoti, too, had learned to skip and play and none called him a girl.

Thus the vacation passed off very well and Mukti went back to school. Jyoti, too, was sent to a boys' day school.

But in Shiveswar's house the clouds still hung heavy. Every moment a storm was threatened. His mother had put up with all the modernism of her son, but she could not reconcile herself to the virtual adoption of this low-caste boy. So she took every opportunity for creating trouble. She was afraid to leave her son's house, lest the boy should get too firm a foothold here, but staying on became more and more irksome. Besides, she had professed so great an orthodoxy, people must expect her to live up to her views and leave her apostate son. At first she had thought that, if she created trouble enough, Shiveswar would send away the boy somewhere. But Shiveswar had too firm a faith in his opinions to send Jyoti away, though he had sent away Mukti quite willingly.

Then came the long summer vacation. Mukti came home with her boxes, baskets, slate, books and clothes. She had many children's magazines and picture books with her. Jyoti, too, had collected numerous treasures by this time. He had learnt many things at school, which Mukti did not know. They expected to have great times together.

But poor Mukti's expectations remained unfulfilled. Her grand-mother had made up her mind at last. She was really going away to the countryhouse, and wanted to take Mukti along with her. Mukti protested; she cried and shouted. But her father said, "You must go, dear. Don't disobey grand-mother."

So Mukti went. But Shiveswar stayed on in Calcutta with Jyoti.

After the vacation Mukti came back, but her grand-mother did not return. Shiveswar could never manage an establishment. So he packed off Mukti to the school and went and took rooms in a hotel for himself and Jyoti. The house was locked up.

So Mukti could not come home for the



week-ends now. Shiveswar went and saw her every Saturday. He could stay only one hour. After that he had to leave and

return to the hotel, where bearded Mahomedan servants greeted his eyes on all sides.  
(To be continued.)

## THE MYSTICISM OF SAINT CATHERINE OF SIENA

By WENDELL M. THOMAS, JR.

IN the airy city of Siena in Italy, "lightly set on the summit of three hills which it crowns with domes and clustering towers, was born of simple townspeople in 1347 the saintly Catherine. From the day that she could walk, she became very popular among her numerous relatives and her parents' friends, who gave her the pet name Euphrosyne to signify the grief-dispelling effect of her conversation, and who were constantly inviting her to their houses on some pretext or other. Sent one morning to the house of her married sister Bonaventura, she was favoured with a beautiful vision." (The Dialogue of St. Catherine of Siena, tr. by A. Thorold, London, 1907). She beheld Christ. He did not appear in some other-worldly realm or fashion. Neither did he call her away from this present life. He was clad in the papal robes (a symbol of earthly authority), and gave her his benediction. Henceforth Catherine understood that He had called her to serve Him by serving His brothers and sisters.

Now visions are not essential to mysticism. They simply show that the beholder is what the psychologists term a "Visile," one in whom the visual images common to all are unusually intense and lifelike. Though not essential, still their capacity to inspire and encourage throughout a lifetime is just so much gain. The persistent and winsome religious service of Sadhu Sundar Singh and C. F. Andrews, for instance, was originated by a vivid vision of Christ.

Catherine's deep religious purpose thus arose very early. When twelve she cut off her blond hair to escape unwelcome attentions. At fifteen, by entering the neighbouring monastery of St. Dominic, she publicly devoted her life to the service of Christ. In order to make her body a fit and controllable instrument for spiritual service,

she adopted a severe routine: her bed was a board, her clothing coarse, her diet completely meatless. It is to be noticed that she practised not asceticism but rigourism. She did not torture her body to free her soul from the drag of the world; she disciplined her body to devote her soul to save the world. At nineteen she appeared in public and gradually gathered about her a small group of disciples both men and women. She was favoured with sublime and intensely intimate visions, in which she married Christ with a ring, and drank the blood which flowed from his wounded side.

"Much might be said of the action of Catherine on her generation. Few individuals perhaps have ever led so active a life or have succeeded in leaving so remarkable an imprint of their personality on the events of their time. Catherine, the Peacemaker, reconciles warring factions in her native city, and heals an international feud between Florence and the Holy See. Catherine, the consoler pours the balm of her gentle spirit into the lacerated souls of the suffering wherever she finds them, in the condemned cell or in the hospital ward. She is one of the most voluminous of letter writers, keeping up a constant correspondence with a band of disciples male and female all over Italy, and last but not least, with the distant Pope at Avignon."

Her greatest achievement was to induce the Pope, who at this time was suffering the "Babylonian Captivity" under the secular influence of the king of France, to return to Rome and restore the dignity of sacred authority to the decadent Church.

This amazingly fruitful work, this sane and winsome character had its source in continual mystic communion with the God of Love revealed by Christ. "She intuitively perceived life under the highest possible forms, the forms of Beauty and Love. Truth and Goodness were, she thought, means for the achievement of those two supreme ends.



The sheer beauty of the soul in a 'state of Grace' is a point on which she constantly dwells, hanging it as a bait before those whom she would induce to turn from evil. Similarly, the ugliness of sin should warn us of its true nature. 'Truth' was for her the handmaid of the spiritualized imagination not, as too often in these days of the twilight of the soul, its tyrant and its gaoler." Although Catherine as a child of her age necessarily used the formulas of current theology, [her emphasis rested upon their ethical demands and their aesthetic glory. Under her cleansing touch, the time-worn and faded paintings of dogma were restored to their pristine colours, and glowed with eternal health.

The burden of Catherine's message is the progress of the soul to God. The first stage is to turn from the paths of the wicked into the path of the righteous. The second stage brings the soul to hatred and renunciation of all desires not inspired by God. In the third stage the soul is lost in God, and finds ineffable joy in that "Sea Pacific." The fourth stage, which is all-inclusive love for neighbour, flows directly from the third. To love God is to love your neighbour: you cannot love your neighbour without loving God. Immersion in the love of God and all his creatures in a life of beauty and service is the goal not only in earth but also in Heaven. Supreme in its eternal achievements, no higher life can be imagined.

The first stage, then, is purification from sin. Catherine's motive for purification is to be carefully noticed. It is not a selfish desire for individual salvation or private enjoyment, but a boundless sympathy for human misery coupled with a realization of her responsibility for its relief. With keen spiritual penetration Mahatma Gandhi realizes that social blunders may be due to his own sin or shortcoming, and accordingly he repents by fasting. Catherine likewise understood that responsibility never rests in another but always in the self, for it is only through the self that any influence whatever can be exerted on another. And until the self can claim the perfection of the supreme morally creative person, namely, the sinless Jesus Christ, its consciousness of responsibility induces the sense of personal sin. Out of her sensitive love she cries—

"For what is it to me if I have life, and Thy people death and the clouds of darkness cover

Thy spouse (the true Church) when it is my own sins and not those of Thy other creatures that are the principle cause of this? I desire then and beg of Thee by Thy grace that Thou have mercy on Thy people."

The second stage is renunciation. The purification of the self from injurious desires is not sufficient. Desires must be not only harmless but also positively creative. Above the stage of tolerance, sympathy and peace, is the stage of perfect loving devotion. It is to be noticed that Catherine does not renounce the world, or desire in general, but only selfish desires, the desires that fail to express the heart of God's purpose for the world. She renounces not the humble self in tune with the Absolute Self, but merely the proud, discordant self. This stage may also be called illumination, since the moral renunciation kindles a blaze of light resulting in knowledge of the relation between the personal and divine. While in a trance Catherine dictates this message from God.

"All scandals, hatred, cruelty and every sort of trouble proceed from this perverse root of self-love, which has poisoned the entire world and weakened the mystical body of the Holy Church and the universal body of believers in the Christian religion. The humble self is likened to a good and fruitful tree: "Knowledge of thyself and of Me is found in the earth of true humility, which is as wide as the diameter of the circle, that is, of the knowledge of the self and of Me...Then the tree of love feeds itself on humility, bringing forth from its side the offshoot of true discretion..."

The proud self on the contrary, is compared to a tree that is rotten and evil.

"Inside the tree is nourished;.....conscience, which while man lives in mortal sin is blinded by self-love and therefore felt but little; the fruits of this tree are mortal, for they have drawn their nourishment.....from the root of pride, and the miserable soul is full of ingratitude whence proceeds every evil."

The third stage is ecstasy, the eternal blissful fulfilment of the ethical devotion of the soul to God in His work of creative and redeeming love. Catherine tries to recall by the use of mere feeble words the glory of her unspeakable experience of union with the divine Reality:

"Then this soul exclaimed with ardent love, 'O Inestimable Charity, sweet above all sweetness! Who would not be inflamed by such great love? What heart can help breaking at such tenderness? It seems, O Abyss of Charity, as if Thou wert mad with love of Thy creature..."

The fourth stage of glad social service flows from the third. A path leads from struggling variety up to blissful unity in



three stages. Another path leads down again from the blissful unity to the struggling variety. And both paths are divine. There can be no unity without variety, no bliss without struggle. God is One, and embraces all in loving care. Humanity and the world are not outside Him but within Him. The world is God's creation, humanity is one of God's creative agents. The whole creation is the continuous and necessary finite expression of the infinite God, the worthy fruit of His outgoing love. Catherine hears the divine voice telling her that social service in the midst of the world is the beloved child of ecstatic joy.

"When she has thus conceived by the affection of love, she immediately is delivered of fruit for her neighbour, because in no other way can she act out the truth she has conceived in herself, but loving Me in truth, in the same truth she serves her neighbour. The soul that knows Me immediately expands to the love of her neighbour, because she sees that I love that neighbour ineffably, and so herself loves the object which she sees me to have loved till more. She further knows that she can be of no use to me and can in no way repay me, that pure love with which she feels herself to be loved by Me, and therefore endeavours to repay it through the medium which I have given her, namely, her neighbour, who is the medium through which you can all serve me."

To Catherine, the metaphysical, the mystical and the ethical are all one. She knows no love for God which is not expressed in love for man. Indeed, the soul's love for God becomes transformed in the complete mystical union into God's love for man; for the soul is now no longer its former self, but God: it has climbed through time to the peak of eternity, it has harmonized its variety in the divine unity: hence it can no longer love God as another, but *in* and *of* God must express itself in the loving salvation of man. Again and again in God's message to Catherine occurs the refrain—"For My honour and the salvation of souls." in which the mystical and the ethical are linked in one.

Now genuine service sooner or later involves sacrifice, the willingness to bear pain and hardship for the sake of a better experience; and Catherine soon came to realize God's

truth and freedom through the triumph of burden-bearing.

"Very pleasing to me, dearest daughter, is the willing desire to bear every pain and fatigue even unto death for the salvation of souls, for the more the soul endures, the more she shows that she loves Me; loving Me she comes to know more of My truth.....No one born passes this life without pain, bodily or mental. Bodily pain my servants bear, but their minds are free that is, they do not feel the weariness of the pain; for their will is accorded with Mine, and it is the will that gives trouble to man."

With Catherine, the sorrow for the sins of others was increased by the knowledge of God, only to be diminished; for with expanding compassion there surged forth the aggressive saving grace sufficient to meet and overcome all hindrances to eternal beauty—even sin.

According to Catherine, the sacrifice that springs thus from divine love cannot be called suffering if suffering means misery. (It can be called suffering only if suffering—according to its etymological derivation—means carrying from underneath, bearing, supporting). The suffering of misery, or the pain of mind or soul, is solely the punishment of sin; whereas in loving sacrifice only the body suffers—the soul does not suffer but continually rejoices in hardship, for it is working in God who Himself has created the variety so strenuously turned into unity.

The mysticism of St. Catherine has its source in the mystic communion of Jesus Christ with the divine Father. Her mysticism is true to His. It is the Christ way of life the way of cosmic love, the way of union with the Supreme Being. If other mystics do not entirely agree with Catherine, the fault lies not in mysticism, for it is simply a fine method of self-control aiming at union with the Supreme Being. If the method is to achieve its aim, the object to which it adapts itself must of course be truly the Supreme Being, and not an abstract, thought-constituted realm from which the world of life is in one way or another divorced and separated. The being with whom St. Catherine and her saviour before her hold communion is the Absolute One and Only, embracing all worlds in creative bliss or loving care.



# THE ABOLITION OF SATI

BY N. C. GANGULY

[Part of a chapter from the author's forth-coming work on *Ram Mohun Roy*, to be published in the "Builders of India" series.]

LORD Amherst left India in March 1828, and Lord William Bentinck came as the Governor-General. Amherst's "otiose optimism" in face of the sudden increase of Sati from 577 to 639 cases in 1825 was a point which did not escape the practical vision of Bentinck, whose name is immortalised by the abolition of the wicked custom. It was not in the nature of Amherst to take the prohibitory action recommended individually by Judges Smith and Ross of the Calcutta Nizamat Court in November 1826; but by 1829 all the judges were unanimous, as well as most of the officers in the country, as to the necessity of putting a stop to the barbarous practice. Resident Britishers were no less anxious to see it somehow discontinued, when Indian opinion had undergone considerable modification through Ram Mohun's agitation. The matter was consequently left to Bentinck to deal with in his characteristically practical way.

The new Governor-General first made enquiries regarding the attitude of the military to the question. He wanted the sympathy and support of the Indian Army in an action which might rouse great and extensive opposition in the country. He was satisfied that the Sepoy who fought for the British had no such strong feelings over the continuance of the rite and the Army officers were mostly in favour of its contemplated suppression. But Indian opinion in general could not be easily and properly gauged; it meant the feeling and disposition of the people at large, though it must be remembered that Ram Mohun's efforts had cleared the ground a good deal since 1815 specially among the educated classes. He had a strong and influential following of educated men who acted from their convictions and faced trials. Ram Kamal Sen, the grand-father of Keshab Chandra Sen, and Rashamay Dutt, afterwards a judge of the Small Causes Court, showed that courage which was necessary on the part of real will-wishers

of reform. At a farewell meeting arranged purely by Indians for the first time in honour of Lord Hastings, a resolution was stopped by these two young men, for it praised the retiring Governor-General for "allowing widow-burning." The meeting was going to be wrecked in Hastings' presence and hence the last words of the resolution were changed into "non-interference with Hindu rites."\* A fact like this speaks a volume about the reformer's powerful influence on his countrymen. Dr. Thompson says that Ram Mohun "awakened a conscience in his own countrymen which presently found expression in protests in native newspapers and the number of suttees never reached this height."†

Bentinck naturally fixed his eyes on the great champion of Indian womanhood, whose name was now widely known and honoured and who combined in himself the best in the Eastern and Western civilisations. The reformer was sent for by the Governor-General under such circumstances; but he was not till then aware of the steel elements in the make-up of this man of so kindly a disposition. What the Sanskrit poet has said was the true Ram Mohun—"his heart was softer than a flower but at the same time harder than the thunderbolt."‡ The incident is told by Dr. Macdonald of the Calcutta Presbyterian Mission in his Lecture on Raja Ram Mohun Roy—

"Lord William Bentinck, the Governor-General, on hearing that he would likely receive considerable help from the Raja in suppressing the pernicious custom of widow-burning, sent one of his aide-de-camp to him, expressing his desire to see him. To this the Raja replied, 'I have now given up all worldly avocations and am engaged in religious culture and in the investigation of truth. Kindly express my humble respects to the Governor-General and inform him

\* Life and Times Carey, Marshman and Word, p. 271. Heber's Journal (Abridged), p. 131.

† Sattree, p. 70.

‡ Bhababhuti—Uttara-Rama-Charita.



that I have no inclination to appear before his august presence and therefore I hope that he will kindly pardon me.' These words the aide-de-camp conveyed to the Viceroy who enquired, 'What did you say to Ram Mohun Roy?' The aide-de-camp replied, 'I told him that Lord William Bentinck, the Governor-General, would be pleased to see him.' The Governor-General answered, 'Go, back and tell him again that Mr. William Bentinck will be highly obliged to him if he will kindly see him once.' This the aide-de-camp did and Ram Mohun Roy could no longer refuse the urgent and polite request of his lordship.\*

It was a happy occasion when both these magnanimous men met on the common ground of their magnanimity. How appropriate to this episode are the lines of Kipling? "There is neither East nor West... when two strong men stand face to face." The unpopularity of the reformer on the low plane of competition among unsympathetic Britishers in India was much counter-balanced by the human attitude of Bentinck. The reformer's refusal to see him had something to do with the typical Anglo-Indian antagonism to his reforming activities and movement for freedom in general in every thing concerning life. His appeals against the Press Act had particularly brought him into conflict with them and their nascent Imperialism and this was increased by his open Letter on Education. A tinge of disappointment was produced in Ram Mohun, who was never daunted by failures but was probably embittered by the usual official procedure of the British. Miss Collet traces the affair to Ram Mohun's aversion to all showy court functions,† which were childish in his spiritual eyes. But the cause was certainly deeper and yet when Bentinck approached him as a man, he gladly accepted him as 'a man for all that,' for 'deep called unto deep' in both. The *India Gazette* of 27th July, 1829, gave an official version of the incident, which is almost beyond recognition—it is as follows—

"An eminent native philanthropist, who has long taken the lead of his countrymen in this great question, has been encouraged to submit his views of it in a written form, and has been subsequently honoured with an audience by the Governor-General, who, we learn, has expressed his anxious desire to put an end to a custom constituting so foul a blot.‡"

The editors of the *Gazette*, as usual with government officers, had the capacity, if

required, of seeing Helen's beauty in Egypt's brow, but they failed in this case to perceive and realise the mighty heart-beats of these two men whose meeting they tried to describe but really spoiled its epic character with elements of court sycophancy. The *Gazette* went on to advise that the Government could choose between three alternatives in dealing with Sati, viz, (1) strict application of existing regulations, (2) suppression in Bengal and Behar, or (3) total abolition in the provinces.

The result of the meeting between Bentinck and Ram Mohun is recorded in the Governor-General's minute of 8, Nov., 1829. The reformer was always cautious like a consummate statesman in everything he said or did, and the same quality is revealed in his advice to Lord William Bentinck. He pointed out the possibility of popular excitement, if drastic measures were suddenly introduced. This danger was also feared by Mr. Horace Wilson, the Sanskrit Scholar, and Bentinck's minute could not but take into account -

"I must acknowledge that a similar opinion as to the probable excitation of a deep distrust of our future intentions was mentioned to me in conversation by that enlightened native Ram Mohun Roy, a warm advocate for the abolition of Sati and all other superstitions and corruptions engrafted on the Hindu religion, which he considers originally to have been a pure Deism. It was his opinion that the practice might be suppressed quietly and unobservedly by increasing the difficulties and by the indirect agency of the police. He apprehended that any public enactment would give rise to public apprehension and the reasoning would be: 'while the English were contending for power they deemed it politic to allow universal toleration and to respect our religion, but having obtained the supremacy their first act is a violation of their profession and the next will probably be, like the Mahamadan conquerors, to force upon us their own religion.'"

Miss Collet thinks that this cautious advice was due to Ram Mohun's "constitutional aversion to coercion."† This is quite true; but another side of the truth lies in the fact that the reformer's method went deeper, as he tried to remove the cause by enlightening the national mind. He wanted to root out and not simply to stop the evil, a principle not understood by Dr. Thompson in his book on Sati.\*\* It was also noticed that the Lower Provinces showed more cases of Sati than the Upper, Calcutta

\* Lecture on Raja Ram Mohun Roy, Calcutta 1879.

† Collet, p. 146.

§ Collet, p. 146.

\* Ibid. p. 147.

† Collet, p. 147.

§ Sutta, p. 78



alone accounting for 287 out of 464 cases in the year 1828. Yet the Lower Provinces were more submissive and less sturdy, and "insurrection or hostile opposition," according to the reformer, would be almost unimaginable and impossible in this field, unlike the Upper Provinces where danger would be probable to a certain extent. "But as the faculty of resistance had all but died out of the chief practisers of Sati, their apprehensions and suspicions might be safely disregarded."\* This hint was, of course, enough for a strong man of action of Bentinck's type, who on 4th Dec., 1829, did away with Sati altogether by passing the Anti-Sati Regulation, which declared the rite illegal and consequently criminal and punishable as an offence against law. Its preamble showed distinct traces of Ram Mohun's influence and of thought drawn from his writings on Sati. The following lines bear unmistakable resemblance to passages in the two *Conferences on Sati* and were certainly taken out of them.

"The practice of Sati, or of burning and burying alive the widows of Hindus is revolting to the feelings of human nature; it is nowhere enjoined by the religion of the Hindus as an imperative duty; on the contrary, a life of purity and retirement on the part of the widows is more specially and preferably inculcated... It is notorious that in many instances acts of atrocity have been perpetrated which have been shocking to the Hindus themselves and in their eyes unlawful and wicked... and the Governor-General in Council is deeply impressed with the conviction that the abuses in question cannot be effectively put an end to without abolishing the practice altogether."†

The phrases, ideas, and accepted arguments can leave no doubt that Bentinck was fully convinced by Ram Mohun and read the reformer's works quite carefully. Dr. Thompson's conclusion has gone rather too wide of the mark respecting the reformer's share in this momentous decision.‡

Miss Collet has observed that "but for the researches and agitation carried on by Ram Mohun, it is a question whether this preamble could have been written at all".\*\* It is certain that the authority of Hindu sacred Law quoted by Bentinck would have had no influence on the people, had not the ground been thoroughly prepared by the reformer and "the truth

driven home" by his writings in books and newspapers and through his speeches and conversations.\* After all Lord Hastings did not wait in vain. The fight had to be well fought before any effect could be produced on the Indian mind of the time, so as to make the suppression and abolition possible and safe. Both these stalwart champions deserve the everlasting gratitude of the nation for their bold stand and strong action. And indeed "there ought to have been by now", as said by Akashay Kumar Dutt, "a statue of Ram Mohun beside that of Bentinck in the Calcutta Maidan."† Under their lead a more obnoxious evil than slave trade was removed from India three years before slavery was finally abolished in England through the labours of Wilberforce and Buxton.

What happened in the wake of the abolition of Sati may be easily summarised from the newspapers of the time for never was the orthodox Hindu community prepared to let it go without remonstrance. The orthodox were very much shocked and their organ, the *Samachara Chandrika* raised a great outcry over it. According to the *India Gazette* of November of that year a petition against it was hatched post haste. Ram Mohun's paper, the *Sambad Kaumudi*, which had already wielded its strong pen against Sati, supported the action of the Government and was followed by another liberal paper the *Banga Dut*. The *Asiatic Journal* § said that the authorities had taken action after proper consideration and sure conviction, and in fact, when it asserted that the majority of Indian opinion was solidly against the practice, it only attested to the journalistic activities of the reformer during the past years in creating a public sentiment against the inhuman character of the rite based on the best findings of Hindu Law itself. Ram Mohun was highly praised by the *Indian Gazette* just five months before the Anti-Sati enactment\*\* for his efforts in this respect and his services were fully and gratefully acknowledged. Dr. Thompson seems to have partially failed to notice this incident and its significance.

The *India Gazette* expected that the liberal papers would be able to set right the mis-

\* Ibid. p. 148.

† Ibid. p. 149.

‡ Suttee, p. 77

\*\* Ibid. 149.

\* R. M. R. and Modern India p. 6.

† Chatterjee, R. M. R. p. 523.

§ Collet, p. 150.

\*\* Chatterjee R. M. R. p. 362.



conceptions among the less educated sections of the community. But this was not to be. On the 14th January, 1830, the orthodox leaders drew up a petition against the Act of abolition signed by eight hundred inhabitants of Calcutta, and they went so far as to say that the Governor-General was misled by renegade Hindus, meaning, of course, Ram Mohun and his followers. Another small petition was appended to it, with the signatures of one hundred and twenty Pandits, to show that Sati was a religious duty and that the Governor-General and his Council were arrogating to themselves "the difficult task of regulating the conscience of a whole people." \* A third petition had three hundred and forty-six signatures of "respectable persons" from the interior of the country, with that of twenty-eight Pandits. Counter representations became necessary in the face of such facts and one was forthwith presented to Bentinck by the Christian inhabitants of Calcutta with eight hundred signatures just two days after the last orthodox representation. Ram Mohun himself sent another, which had three hundred signatures, including those of his well-known friends. Ram Chandra Vidyabagish, the preacher of the Brahmo Samaj, could not sign this application for fear of molestation from the Hindus. † Ram Mohun himself was threatened with loss of life for his supposed anti-Hindu action, but he all along retained a calm and persevering patience, like that of Wilberforce under similar conditions. At last Bentinck had to allow the orthodox to appeal to the King in Council, if they thought the decision of the Governor-General and his Council was unsatisfactory. This was done at once and Ram Mohun had to expedite his departure in order to be in England in time to fight the cause of Indian womanhood. The public address presented to Bentinck by the reformer and his friends expressed "the deepest gratitude and utmost reverence" for the service rendered by him to the country through his courageous and determined action.

On the day following (7th January 1830) an orthodox organisation called the *Dharma Sabha* (Religious Society) was formed, as a counter-blast in opposition to the Brahmo Samaj of Ram Mohun, which was the representative of progressive views. Many rich persons

joined it, so that a sum of Rs. 11,260 was subscribed quite easily. Its aim was to counteract Brahmo influence, and to outcast from society any who did not adhere to Hindu rites. A permanent house for it was in contemplation but did not materialise. They said, "they would crush the Brahmo Samaj as a fisherwoman crushes a small fish under her thumb." \* Only six days after the foundation of this Sabha the new building of the Brahmo Samaj was consecrated, its Trust Deed having been executed only a fortnight ago. It is said that Raja Radha Kanta Deb was the leader of the Dharma Sabha.

In 1830 the reformer brought out an *Abstract of the Arguments* against Sati, as a rejoinder to arouse public interest and attention.

The Raja's departure from India had to be expedited for two considerations of a pressing nature. The first was the renewal of the East India Company's Charter, and the second, the petition of the infuriated pro-Sati Hindus, which proved unavailing. He felt he would be able to use his influence to counteract these machinations, and place before the authorities in England reasonable grounds to mould their judgments in favour of the cause of India. On the 8th January he informed the Governor-General of his contemplated voyage and the title given him by the Moghul Emperor, as well as the position of an envoy together with a seal specially made for that purpose at Delhi. He wrote to Bentinck :—

"I beg leave to submit to your Lordship..that His Majesty has appraised your Lordship of my appointment of his Elchee (envoy) to the Court of Great Britain and of his having been pleased to invest me as His Majesty's Servant with the title of Raja in consideration of the respectability attached to that situation...Not being anxious for titular distinction, I have hitherto refrained from availing myself of the honour conferred on me by His Majesty...I therefore take the liberty of laying the subject before your Lordship, hoping that you will be pleased to sanction my adoption of such title accordingly...consisting with former usage as established by a Regulation of Government on the subject in 1827."†

The Government of course did not sanction the title nor recognise the appointment. On 15th June 1830 the reply was sent through Mr. Stirling, Secretary to the Government. The heir-apparent of Delhi brought some false charges against the Raja but this did not

\* Ibid p. 151.

† Tattvabodhini Patrika, Asvin 1769, sak.

\* Collet, p. 152.

† R. M. R.'s Mission, pp. 14-15.



produce any effect like the legal proceedings of the Raja of Burdwan. But Ram Mohun became suspicious lest the Indian Government should refuse him a pass-port and hence he decided to proceed to England as a private individual divesting himself of all public character and capacity. \* The very day after the receipt of the refusal from the Government the reformer took the lead

in presenting a congratulatory address to Bentinck for passing the Sati Act. Miss Collet says "the rebuff did not hinder Ram Mohun from appearing at the Governor-General's with the Anti-Sati address of congratulation." † Indeed, he was too big for such common feelings which might cross the mind of ordinary people.

\* Ibid. pp. 19-20.

† Collet, p. 166.

## SIGNIFICANCE OF BARDOLI

BY RANGILDAS M. KAPADIA

NOW that the Bardoli Campaign is over, one can take an dispassionate review of the movement at this distance of time without the least fear of prejudicing the import thereof. As one who has taken part, though a very insignificant one, in the campaign, I had the occasion to watch the movement in its different stages, the slow and steady evolution of the struggle from a modest beginning to the important aspect it assumed as the days rolled on. I feel, we are yet far from fully realising the true significance of the movement. Our reading of it to-day cannot be perfect and yet one may attempt, howsoever humbly, to see and find out through the process a true genesis thereof.

To the people of Bardoli the campaign at first was but a constitutional effort to vindicate and get redressed their just and legitimate grievance against questionable enhancement in the assessment of their land. It was nothing more than a mere resistance against the executive fiat of an irresponsible bureaucracy. And so really it was when a handful of leaders from the Taluka in early February approached the indefatigable Suba of Gujarat to come over to Bardoli and give them a lead. The Sardar too, all through, was modest enough not to claim for his movement a greater significance than this. But it must be admitted, as has been both by the adverse critics and sympathetic admirers, that the Bardoli Satyagraha had a much greater and a much

wider significance than what its promoters claimed for it. When the All-Party Conference was under session in Bombay, May last, Pandit Matilalji, while speaking on the main resolution of the day (there was much ado about nothing over the so-called constitution-making), spoke at length on the import and significance of framing a constitution as a retort to Birkenhead's bluff. A friend sitting near by remarked that constitutions were not made by pious resolutions at conferences, the real constitution was being framed by Vallabhbhai Patel at Bardoli. And this was the real significance of Bardoli. The eventual victory of the popular Will over an ultra obdurate and obstinate officialdom fully justifies to-day the poignant remarks of that friend. The world has given its verdict that in fighting that small yet heroic constitutional battle against the arbitrary executive decree, Sjt. Patel was making history, not for Gujarat only, but for India.

It was not for the first time that the nature of the land revenue system of this Government was brought home to us in Bardoli. The agriculturist of India was groaning under this crushing and soulless system for years so much so that he had bent down and been impoverished to his utmost capacity. And yet there was no united and organised effort to either thwart the process of ruination or to avert it. Bardoli furnished that one illuminating instance of an organised and concentrated action on the part of the agriculturists, dumb and down-



trodden, illiterate toilers of land, bent down double under the weight of an unnatural land revenue enforced upon them by an alien rule without their sanction to do so. It was not that they had cultivated a class consciousness so much as that they felt the weight of the burden imposed. The class consciousness, the new spirit and awakening were I believe, all later phases of this momentous fight. The Kunbi agriculturist of Bardoli hardly had an idea of the potential powers lying dormant in him. Nor had he ever acquired the knowledge, either from book or from heresay, that his brother in the other part of the globe by force of a consolidated action and organised effort had been able to bring down to dust the crown of the mightiest autocrat the world had ever seen, the CZAR of all the Russias. The Government may well to-day under these circumstances thank themselves for this phase—rousing the class consciousness in the agriculturist of Bardoli and as a matter of that of Gujarat and India. The echoes of Bardoli have by now reached the remotest and most isolated parts of the land and Government with all the forces at its command will not be able to stem the tide of this wave. Both the peasantry and workers have fully realised that if they were to unite, educate, organise and agitate, they could bend down even a hard "steel frame".

The second great good that Bardoli did to the country is the full realisation of the efficacy of the weapon of Satyagraha and practicability of mass action. Since Gandhiji abandoned Satyagraha in 1922 at Bardoli, people were gradually losing all confidence in the efficacy of this weapon. If they did not take Gandhiji and his method of non-violent coercion as exotic, they at least treated it as a highly impractical and impracticable proposition. Even the campaign at Bardoli from the day it was launched right upto the end of April was not taken so seriously by the country at large and was even ridiculed by some of our sagacious politicians. The peasants of the Taluka had exhausted all constitutional means at their disposal—they had petitioned, they had sought redress through the members of the Council, the so-called accredited representatives of the people in the provincial legislature. But to a Government which could ill-brook even a gesture of protest, one demand for a departmental re-inquiry into what they (the people) believed to be an unjust increment in the assessment was unacceptable. The

Government left to the people no other alternative but to gather their forces and try the erstwhile neglected weapon of SATYAGRAHA.

Borsad, Kaira, Nagpur, and Petlad were no doubt milestones on the way to Swaraj and yet inspite of them sceptics were not wanting. Besides, the political horizon of the country was eclipsed by clouds of communal strifes. Bardoli under the circumstances came as a harmonising balm to an ailing Indian populace. It turned many a sceptic into a confirmed optimist. Many came there to scoff and parted to bless the movement. A day in the land of those heroic and brave peasants, an hour in the midst of the "amazons" of Bardoli, the undaunted and heroic womanfolk of the Taluka who reminded one of the Kshatriya woman-warriors of yore, a short ramble into the deserted streets of a village there, were enough to drive even a sneaking "loyalist" into a sturdy Non-Co-operationist. Munshi comes there a thorough constitutionalist, many believed, prudently to make amends or atone for his sins of commission and omission in the University Bill bungle; goes to a village with a Bombay Counsel's searching and vigilant eye, says after an hour's minute cross-examination, that he could have visualised all that from his chambers in Bombay, attends a meeting in the evening and witnesses with a bewildering look the scenes of how the ladies in hundreds received their Sardar, how they worshipped him with Kumkum and flowers, how fearlessly they sang what the *Times of India* correspondent described as seditious songs, and lo, Munshi, the erstwhile constitutionalist, is soon disillusioned! "Heroism he could not come across even after a minute search through the pages of the history of medieval Gujarat he found roaming from door to door in Bardoli." Bardoli to him today is a living epic of the age. This purifying atmosphere was all through conspicuous and the unprecedented success was the direct outcome thereof. Their sufferings and hardships the people of Bardoli never minded. Their Sardar had taught them to die and die bravely. They had learnt thoroughly the *Mantra* of their Master.

Another striking significance of the movement that compelled attention even of the critics was the people's readiness for any amount of sacrifice and an admirable sense of service. Thousands that visited Bardoli—it was almost a place of pilgrimage to a few



hundred daily--during the struggle, carried this contagion home to serve them in times of need. Though the volunteers were comparatively few in number, when questioned as to their total strength, I once told a friend they were 80,000 strong. That explained how so rapidly the news used to spread from one place to another, perhaps more rapidly than the telegraphic service could flash them around. Every one felt that he was doing something and that for a noble purpose. An order is issued at the Headquarters and within an hour or two you find that it reaches the farthest corner of the Taluka. This trained and disciplined band of soldiers made it possible for S. J. Patel to terminate the historic episode so splendidly. Of course S. J. Patel's sagacity, wonderful power of organisation, admirable coolness of head, a marvellous clear-headedness and a grit for prompt action could in no way be less credited for the attainment of victory. This trained, disciplined army of volunteers will be another tangible gift of Bardoli to Gujarat. That Bardoli in this sense has paved the way for future struggles in and out of Gujarat cannot be denied. This revolt of the peasants will serve like a beacon light when the country someday in the near future launches upon a much greater campaign for freedom from British domination.

Another very happy feature of the campaign was to be seen all throughout in the disappearance of all differences, communal, political, social or otherwise. They were all sunk fathoms deep and

an unseen equality, equality between the Shaikar and the farmer, the rich and the poor, the Brahmin and the Untouchable, the Ujjaliat and the Raniparaj was the rule of the day. In the whole Taluka there was not even a shadow of litigation; not that there were no differences or quarrels but then everybody under the serene, purifying atmosphere thought it to be too criminal to resort to a Court of Law to get the differences settled. Even after the ending of the struggle the people of the Taluka and the District have applied themselves to the more onerous task of social emancipation and reconstruction work. They want to avail themselves of the general awakening born of the struggle. The struggle itself was a passing phase, mere spade work. The real work comes on now. And we find it there in the birth of the Prohibition League, with that restless, indefatigable soul, Mithuben Petit, as the moving spirit. Mammoth meetings are being held in villages; and villages after villages are pledging themselves to the vow of running dry. The hitherto slumbering castes have awakened to work out a scheme of social reforms for the amelioration of their generation. It is by this constructive piece of work that the future generations will value the merits or otherwise of the Bardoli struggle. It has ended and yet it just begins.

The significance of Bardoli thus can be summed up by saying that it was self-respecting India trying to challenge the moral right of Britain to rule her destiny.







# REVIEWS & NOTICES OF BOOKS

[ Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

## ENGLISH

**COMMUNISM AND CHRISTIANISM:** By Bishop Wm. M. Brown, D. D., Bradford-Brown Educational Co., Galion, Ohio, U. S. A. 251 pp. Price 35 cents, paper. Cloth \$1.10, postage paid.

**THE PROFITS OF RELIGION:—**By Upton Sinclair. Vanguard Press, 80 Fifth Avenue, New York City, 247 pp. Price 60 cents, postage paid.

**RELIGION AND THE SOVIETS:** By Prof. Julius F. Hecker. Vanguard Press, 80 Fifth Avenue, New York City. 207 pp. Price 60 cents, postage paid.

Bishop Brown's book is a remarkable document as one may well expect. For it was upon this book that he was tried for heresy by and expelled from the House of Episcopal Bishops in the United States. As he says in one place—"at the age of 66, when I was being tried for heresy, I was half dead. Now look at me! That was 6 years ago. In these 6 years I have lived more than I did in the 66 years before. If I can only induce the United States Government to try me for sedition, for Communism, I think I would live to be as old as Methuselah!"

Bishop Brown is now a famous man, at least in the so-called Christian world. Since he was tried for heresy, he has had calls for lectures from one end of United States to the other, and his books have sold by the hundreds of thousands, while the gentlemen who tried him now sit and stew in their own juice and you cannot pay people to read their books.

To Bishop Brown, Jesus Christ was a social revolutionary who was murdered because of his revolutionary teachings against the system of his time. He was a Jewish criminal, crucified like any other ordinary criminal. The "best people" of the time, the "respectable" people were certain that he was an ordinary agitator and "ought to be hung" just like "respectable", "best families" think of "agitators", "extremists", and Communists of to-day. Were Jesus to walk on earth, he would at least fall under Sections 121 and 124 A of the

Indian Penal Code. That is being mild, for he would undoubtedly be hanged to-day like an ordinary criminal as he was 1928 years ago.

Bishop Brown is a Marxist. He was past 60 when he began to study Marxism and learned that he had spent the best part of his life doing what he calls preaching lies. His book on "Communism and Christianity" is a Marxist document, a passionate outpouring of a man who has passed through hell searching for the truth and trying to read just himself to it.

His faith in the institution of the church that he had given his life to, vanished. He says:

"Happily, where faith went out, courage came in, and it increased with my desperation until (though standing on the shore of death where the deep and unknown stream lies darkly between the present and the future) I could and I did undertake the supreme task of my life—the breaking of the chains by which I was bound as a slave to the degrading superstition that I was, both by an inherited and cultivated disposition, a doomed man, and by an inherent weakness, a helpless one with no power to emancipate myself. Of such enslaving chains I mention three among the strongest, the severed links of which, with those of all the rest, now lie scattered about me: (1) the chain of the fear of God; (2) the chain of the fear of the devil, and (3) the chain of the fear of man ... There is only one fear which saves, and that is the fear of ignorance ... The world's saviour-god is knowledge. There is no other Christ on earth or in any heaven above it, and this one lives, moves and has his being in the fear of ignorance."

Apart from the book on which Bishop Brown was tried for heresy, this volume contains some of his latest lectures—one on "Evolution and Revolution" (his defense of revolution): "The Heresy Problem," in which he reviews his own trial, ending with something like this: "In the Middle Ages, when one was tried for heresy people shuddered; to-day—we just laugh." A lecture of deepest interest is on "The Chinese Problem,"—



a defense of the Chinese Revolution and an attack on the American policy of intervention. "Ours is a representative government," he says; "It is always representing someone. I am certain it isn't representing me, and that it is not representing the vast masses of the United States. If we can solve the problem of whom it is representing, we can solve the problem of murder."

When you read this book, you say: "Well, of course, he is guilty of heresy! May he live long and prosper and commit heresy every day of his life. May he live long—this grand old man who has exposed and attacked the church and saved his own soul by devoting the remnant of his life to destroying the system of capitalism."

Upton Sinclair's book on "The Profits of Religion" is an admirable answer to those who speak of the "Prophets of Religion." For he gives facts and figures—heaping them up sky-high—to show how "Prophets" have meant "profits." His attack is on the Christian religion and church, but this is only because he knows them better. Were he a Muslim or a Hindu he would have exposed their practices and their intimate connection with the ruling classes and financial interests.

Sinclair's analysis of the various freak religions or cults that have sprung up in America during the past few years is admirable. His analysis of the Church of England—he spent much time in England studying church institutions—is likewise most admirable. He shows among other things the intimate relationship between the Church of England and the British ruling class and government. We learn that "seven men own practically all the land of the city and county of London, and collect tribute from 7 millions of people. . . . The tribute which London pays is more than a \$100 million a year." In reply to those Englishmen who welcome his exposure of American corruption, he proves that English corruption is just as widespread and devastating.

"The fact is that the new men in England, the lords of coal and iron and shipping and beer, have bought their way into the landed aristocracy for cash, just as our American senators have done; they have bought the political parties with campaign gifts, precisely as in America; they have taken over the press, whether by outright purchase like Northcliffe, or by advertising subsidy both of which methods we Americans know . . . and not merely is this the same class of men as in America, it frequently consists of the same individuals. These are the big money-lenders, the international financiers who are the fine and final flower of the capitalist system. These gentlemen make the world their home—or, as Shakespeare puts it, their oyster."

Then he proceeds to show how the church, with all its bishops and what-not are a part of this system, willing and loyal agents of it, blood of its blood and bone of its bone. How this class has, through its priestly agents given its "sacred" sanction to one system of spoliation after another, fighting progress every step of the way, such as free public education, the abolition movement against serfdom and then against Negro slavery; the freedom of subjected countries and

peoples; and the emancipation of the working class. He quotes Bishops who say that "famines are caused by God to teach the poor to be grateful to the rich." He quotes a Catholic priest in America who, in 1910, said:

"Human society has its origin from God and is constituted of two classes, the rich and the poor, which respectively represent capital and labour. Hence it follows that according to the ordinance of God, human society is composed of superiors and subjects, masters and servants, learned and unlettered, rich and poor, nobles and plebeians."

In another place, he says, "It is a curious thing to observe—the natural instinct which, all over the world, draws Superstition and exploitation together." And he asserts, the "Holy Book" is filled with polygamy, slavery, rape, and wholesale murder, committed by priests and rulers under the direct orders of God." He quotes William Lloyd Garrison that great American who gave his life in fighting Negro slavery:

"American Christianity is the main pillar of American slavery", and another abolitionist as saying, "We had almost to abolish the Church before we could reach the dreadful institution at all."

But Upton Sinclair defends Jesus Christ, and holds that the church and its professionals who profit from it today are exploiters who pervert the doctrines of Jesus. "Jesus, as we have pointed out, was a carpenter's son," he says, "a thoroughly class-conscious proletarian. He denounced the exploiters of his own time with ferocious bitterness, he drove the money-changers out of the temple with whips, and he finally died the death of a common criminal. . . . Beyond all question, the supreme irony of history is the use which has been made of Jesus of Nazareth as the Head God of this blood-thirsty system; it is cruelty beyond all language, a blasphemy beyond the power of art to express. Read the man's words, furious as those of any modern agitator that I have heard in twenty years of revolutionary experience."

In this book, portraying the Christian Church as the servant and henchmen of Big Business, Hindus and Muslims may rejoice. But what about their own religious institutions, resting upon the ignorance of the people? Upton Sinclair is an honest man; there are few such in the east or the west. I personally disagree with his defense of Jesus, because the teachings of Jesus are so wound up with the systems of exploitation and slavery throughout the ages that it is a waste of time to try and separate them. The so-called followers of Jesus have, in his name, taught Indian converts to Christianity to despise their own people and land to support a system of political slavery. What they have done in India they have done in every other land under the sun. There is no need to waste time over Jesus today; men just as good, just as great, live in our midst giving their lives in the struggle against the things that make life on this earth a hell. These men and women today do not teach their followers to "render unto Caesar what is Caesar's", nor do they teach them that, in order to reach a land of happiness they have to lie down and die. Our new morality is not one of submission, but of freedom; not one of suffering but of joy; not of faith, but of reason; not of inaction, but of development; not of self-destruction, but of a joyous life of love and freedom.



Indians would do well to read this book, if for nothing else but to study the methods used by Sinclair. The book is cheap—one of the Vanguard Press volumes published so cheaply that no profit is made. It is worth a thousand times more than it costs.

The last-listed book is a study of religion in Russia before, during and after the Russian Revolution. It is a scholarly volume, written by a Professor of Social Ethics in the Moscow Theological Academy today.

Most of us have but the faintest, most general idea of the Church in Russia, or of the role played by the Greek Orthodox Church before, during and after the Revolution. This work is thorough, by no means a propaganda volume. It is one of the twelve volumes of the Vanguard Press admirable series on Soviet Russia, no similar study has yet been published. Through it we see how the Orthodox Church in Russia was, not only in its teachings, but in its system of organization, an actual part of the State machinery of Czarist Russia. Above the Holy Synod managing the Church was the High procurator, representing the Czar, whose duty it was to see that the affairs of the Church were carried on in conformity with the imperial decrees. He was responsible to no one but the Czar. Military men were preferred as High Procurators, and many military men—booted and spurred,—held this position.

We learn also that the priests worked in the closest harmony with the Russian Secret Service, and the confessional was used for spying purposes. More than 10,000 school teachers alone were imprisoned or sent into exile due to the espionage work of the priests.

During the Revolution the Church, true to its tradition of black reaction, not only threw all its weight against the Revolution, but it actually worked with the various Czarist armies of invasion. During the terrible famine when the Government decided to take a part of the gold and precious stones in the churches—treasures taken by committees of churchmen and used only for the relief of dying people—the church fought again, ferociously. Their wealth, lying unused, was considered of more value than the thousands of dying men, women and children.

This little volume also gives an account of the laws, promulgated by the Soviet Government, by which the Church and State was separated, the Church deprived of all financial support from the State, deprived of control over schools, and deprived of its vast estates. In other words, the Soviet Government cut the economic foundation from under the Church, but told it to exist if its spiritual appeal was not just based upon its wealth. The Government took action against the heads of the Church only when they openly waged war on the Government and united with the Czarists. A number of leading church authorities, convicted of espionage and counter-revolution, were, of course, shot. Others were given an opportunity to read just their ideas in prison, and to learn to work.

Here is also an account of the development of the "Living Church", under young and progressive priests, during and after the Revolution. These men were not opposed to the Revolution, but regarded it as the beginning of a new life for the

Russian people, and the opportunity for the Church to show that it stood, not for reaction and counter-revolution, but for progress and revolution. The struggle within the Church between the young, revolutionary priests, and the old orthodox reactionaries, is brilliantly outlined. In the meantime, the Soviet Government watched and listened. The attitude of the ruling party, the Communists, is also well-developed, together with the intensive educational and propaganda work of the Communists against religion. There are very interesting chapters, the many sects and religious groupings within the Union, and also, one on the "The Religious Tragedy of the Intellectual Class in Russia" in which a study is made of such religious leaders as Tolstoy, Dostoevsky, Merezhkovsky, and Berdyaev. The last chapter on "To be or not to be" is an excellent picture of the forces at work to-day within the Soviet Union. On the one hand, we see absolute religious liberty, and a straight denial of the freakish tales about the attacks of the Soviet Government upon religion. Since the Revolution, many new sects and denominations have begun work although these were formerly suppressed by the Czarist regime because they competed with the Orthodox Greek Church. In fact, after studying the activities of the Church before and during the Revolution, one is constantly amazed at the leniency and tolerance of the Soviet Government. The activities of the Church were sufficient to entitle it to be levelled to the dust along with other rotten institutions.

We may close by quoting the Communist attitude towards religion, as given in the books—

"The future, he (the Communist) believes, belongs to the materialist philosophy, according to which all things, visible or invisible, tangible or spiritual, including man, are an expression of cosmic energy or matter. Man cannot be separated from the planet upon which he lives; he must determine his own destiny; he cannot expect any help from gods or demons; he is his own God and is master or slave of nature. There are no other lives to come for him and therefore he must make the most of *this life upon this earth*. His means are science and co-operative toil and his goal is beauty and the good life, where there is no exploitation of wealth and no privileged class, but where all races live and work in co-operation with each other for the common good. Religion, he believes, is a reactionary phenomenon inherited from the period in the history of man when he was helpless in the struggle against nature and lived in an imaginary world of fear and baseless hopes. Historically, religion has been one of the chief weapons in the exploitation of classes and in the oppression of the poor, of which the Czarist regime is a most glaring example."

Agnes Smedley

MAHATMA GANDHI: Romain Rolland, Century Co., New York.

GANDHI THE APOSTLE: Haridas Mozumdar. Universal Pub. Co., Chicago.

INDIA IN FERMENT: C. H. Van Tyne, Appleton and Co., New York.

MAHATMA GANDHI AN ESSAY: Gray and Parekh, Association Press, Calcutta.



GANDHI AND NON-VIOLENT RESISTANCE; *Blanche Watson, Ganesh and Co., Madras.*

GANDHI: VOICE OF THE NEW REVOLUTION; *Blanche Watson, Saraswati Co., Calcutta.*

THE CHRIST OF INDIA; *John Haynes Holmes, Tagore and Co., Madras.*

YOUNG INDIA; *Gandhi, Huebsch, New York.*

Mahatma Gandhi of India, widely called the greatest living figure of our day and age, has already been the subject of many biographies, all of which prove his right to be called "Hero-in-Action" (Karma-Vira), as they prove, too, the validity of the title *Mahatma* (Great Soul). Not the least impressive part of this body of Gandhiana is that made up of magazine articles which have appeared literally in all parts of the world in publications representing every possible shade of religious and political opinion, beginning with the one by Gilbert Murray, which appeared in the *Hibbert Journal* in 1917, a ray of white light projected into the darkness of that awful period. This biographical record is being written today in many languages, and the volume is surprising in view of the fact that barring that excellent "Life of Gandhi" by Rev. J. E. Doke written during Gandhi's South African period—the greater part of it has appeared during the years between 1921 and 1924.

As a preliminary to the more comprehensive biographies, came in 1921, "*Gandhi: Voice of the New Revolution*," by the review described by an Indian as "a fresh, stirring and authentic account of the first year of non-co-operation and 'The Christ of To-day,' a reprint by a Madras firm, of Rev. John Haynes Holmes to sermons, 'Who is the Greatest Man in the World Today' and 'The Spiritual Significance of the Non-cooperation Movement'." These sermons, preached at the Community Church, New York, have been considerably read in pamphlet form in this country. In the year 1923 appeared two books of antithetical character, "*Gandhi The Apostle*" by Haridas Muzumdar, and "*India in Ferment*" by Claude H. Van Tyne. To anyone who has any sort of an understanding of the situation in India since 1919, when the massacre of Amritsar startled the civilized world, the admixture of truth—all too often carefully distorted to suit the author's obvious bias—near-truth and flagrant untruth gossip, sophistry and irrelevant facts make the latter book as vicious a thing as was ever put between two covers. The hardly concealed contempt for things Indian that pervades the volume; the author's prefatory recognition of obligation for the "guiding hand" of the British governmental officials during the 5,000 miles of travel in that upset and unhappy land, together with his frank admission of sympathy with the "bureaucrats" rather than with the "superstition, religious fanaticism of the people of the country is a hall-mark of prejudice that one can neither ignore nor misunderstand. The comment of *The Bombay Chronicle* that "all doors were open to Mr. Van Tyne but that he opened the wrong ones" should be borne in mind by all who take this book in their hands.

Muzumdar's *Gandhi the Apostle* is admittedly pro-Indian, but that does not make it untruthful or even biased. A book that could be described by a excitable Englishman of imperialistic bent, as

sane and satisfactory presentation of a difficult situation, and by another, as "surprisingly fair, don't you know" surely merits the consideration one gives to an accurate and dispassionate study. It is in truth more of a study of the author's great compatriot, than a biography. It is prefaced by a Panorama of Indian history which furnishes an illuminating and informative background for what a prominent Chicago critic called one of the most absorbing life stories ever written. That a well known German house has chosen this work for publication is a tribute not to be overlooked. One cannot read the record here set down without feeling with the writer that "spiritual forces of incalculable strength, generated by the non-cooperation movement and today permeating the national life of India, are bound to secure her a place in the forefront of the nations, and thus help (her) realize pristine glory." As a careful student of Indian affairs the reviewer would testify to Muzumdar's transparent sincerity and extraordinary adherence to fact. His is a book to be trusted.

Then appeared in 1924, the book that the world had been awaiting, *Mahatma Gandhi* a translation from the French of Romain Rolland's three essays which had appeared the previous year. "The combination of these two names, one as subject and the other as author," said Mr. Holmes, "was like the conjunction of two planets." Dr. J. T. Sanderland, one of the first to write of Gandhi in this country, said of the book:

"One cannot in any degree do justice to the exquisite comprehension of the Gandhi philosophy which M. Rolland manifests, or to the intuitional character and the beauty and clarity of its presentation."

The great French pacifist perceives the fact which many utterly fail to grasp, that non-cooperation—the refusal to assist in the perpetuation of evil—is even more, a positive constructive force creating in the Indian nation a new psychology and a new spirit. He sees that in Gandhi India has found itself, and that this finding of self has its roots in a great spiritual awakening. He understands that Gandhi—by means of the new-old dynamic of non-violence plus a "weapon" that touches the economic mainspring of the usurping government—has set the face of India toward freedom. "India had lost the power of saying 'no', and Gandhi has given it back to her. But this is not all. Romain Rolland tells us too that the Gandhi message is for the whole world.

"India alone could formulate (it) (he says) but this would mean little, if the surging spirit of Asia did not become the vehicle for a new ideal of life and of death, and what is more, of action for all humanity.

This, according to the author, of this heartening and altogether lovely book, is the revelation of Mahatma Gandhi.

Between the extremes of this great Frenchman's book and the American, Van Tyne's utterly untrustworthy volume, lies one—the result of the combined efforts of an Indian and an Englishman—wherein truth and fallacy, wisdom and sophistry are presented in about equal degree. *Mahatma Gandhi: An Essay* by Gray and Parekh is indeed a dual appreciation. In many respects it is scrupulously fair, in others it is undeniably misleading and unjust,—whether unconscious bias or with intent, one may not say. Facts are respected by these



authors, often, but they are quite as often placed in strange company or set now in a softening, now in a magnifying light that is most confusing, sometimes all but concealing the real truth. The characterization of the truly Christ like Gandhi policy, for instance, as "mischievous," illustrates the latter point. A misleading thing is the naming of the Amritsar massacre, with its casualty list of something like 2,000 (if one accepts a mean between the Indian and the Government figures), as "disorder" and the Chauri Chaura riot—a sporadic affair which resulted in the death of but 21 policemen as "a shocking outbreak which horrified the country." The array of facts concerning this situation given in Appendix one, shows the duality of presentation that marks the entire book. Did the authors realize that some people do not read appendices?

Two conspicuous errors outmar this work. One is the unwillingness to realize that India is in revolution. This is very likely due to the antagonism of the Englishman. The other is the inability or the unwillingness to understand that India's loyalty to the British broke for good and all under the terrific strain of the Punjab horrors of 1919. This may well be the result of Mr. Parekh's astigmatism, in the enjoyment of which he has distinguished company. The charging to Gandhi's account of the violence that Indians have manifested in various parts of the country, instead of putting the blame of it where it belongs (as a hint in Appendix I might lead a careful reader to surmise what was true) on the Government with its repressive activity toward men whose only crime was working for the freedom of the land of their fathers,—this reversing of the truth, one may safely maintain, is rightly to be characterised as misleading and unjust. But, after all this has been said, there remains a need of sincere appreciation rendered to a great man whom the authors of this essay declare, wanted his people "to be morally supreme in the world." The reader will find in this volume a corroboration of a "great deal that Haridas Muzumdar has said in Gandhi the Apostle, and a denial of much of the content and spirit of Mr. Van Tyne's 'India in Ferment.'"

No review of biographical material about Gandhi would be complete without mention of the compilation "Gandhi and Non-violent Resistance" (reviewed elsewhere in this issue), and "Young India," compiled to the extent of 1200 pages from the writings of Gandhi as set down in his little paper during the fateful years, with a Foreword by Rajendra Prasad. The latter is not a book about Mahatma Gandhi—it is the man himself; the former is contemporary Indian, English and American opinion concerning him. Both are excellent source books,—more perhaps for the future than for to-day—giving, as they do the ideals and aims of non-co-operation, and the genesis and progress of the movement that the spiritual genius of India's supreme figure is shaping, interpreting to us the urge which is finding outlet in that country to-day,—as Romain Rolland has so beautifully said in the active force of love, faith, and self-sacrifice. In this path some of us feel lies the only hope of world peace.

— BLANCHE WATSON

NRITANJALI:—*An introduction to Hindu Dancing* by Sri Ragini. New York, Hari G. Govil Inc.

"Ever since the dawn of time, human beings have danced as an outlet for their emotions when they have been too great for expression in words. So the poetry of motion is an international language—only the dialects vary in their different countries."

"Why is it then that the different races have prevailing types of dancing by which each may be distinguished from the other? I think it is because the best characteristics of each race find outlet through its particular dances."

"Although there is no posing in the modern dance—it is far too rapid for that—yet posing plays a great part in the historical interests of the world's measures."

"It is obvious that dances of various kinds are the translation into movement of certain emotions out of which they are conceived."

So writes Mme. Anna Pavlova, the world's greatest dancer of to-day (*The Strand Magazine*, Dec., 1926), and in the light of those opinions, the beautiful little brochure before us is conceived and written in the right spirit.

We are glad to see that Ragini Devi is trying to interpret the Art of Indian Dancing in the terms of the Ancients. A revival of this beautiful but dying art is desirable indeed, but that revival must be achieved along the lines of Classical Purity in order that it may be a true Renaissance.

Ragini Devi's attempt carries great promise, for in her concise delineation of the Hindu art of Dancing she has succeeded in bringing out its high cultural basis in strong relief. The technical portion is well-written, and supported by authority. There are a few inaccuracies in the Mythology given, but nothing very serious.

The book is well-written and got up and beautifully illustrated. Mrs. Mary K. Das's introduction shows that the authoress is a true artist, and, as such, we consider her attempt extremely laudable.

THE YAKSAS:—By Ananda K. Coomaraswamy. Published by the Smithsonian Institution. *Smithsonian Miscellaneous Collections*. Vol. 80, No. 6. Pp. 43 and 23 plates.

The author has given a very concise survey of the Yaksas and Yakshis cult in the literature and Archaeology of India. The survey does not extend to the present day legends and beliefs, such as the Bengali legend that misers entomb little boys alive together with their hoards. The boy (or rather his spirit), after a slow death, is presumed to take the form of a Yaksha—known as Yaksha in Bengal—and stand guard over the treasure.

As a result of this survey, the author has come to the conclusion that "Kuvera and other Yaksas are indigenous non-Aryan deities or genii, usually beneficent powers of wealth and fertility. Before Buddhism and Jainism they had been accepted as orthodox in Brahminical theology."

He further indicates Yaksha worship as being "the natural source of the Bhakti elements common to the whole sectarian development which was taking place before the beginning of the Kusana period," and further the Yaksha iconography as having formed the foundation of later Hindu and Buddhist iconography. The History of Yaksas, he considers, "is of significance not only in itself and for its own sake but as throwing light upon the origins of cult and iconography, as well as dogma, in fully evolved sectarian Hinduism and Buddhism."

The discussion and arguments in the work



under consideration are rather too concise, probably due to considerations of space, but all the same as a survey it is fairly successful and therefore can be regarded as the beginning of a new chapter in the researches into Indian mythology and folklore started by Fergusson with his "Tree and Serpent Worship." The book is well-illustrated—as is usual with Mr. Coomaraswamy—by means of twenty-three excellent plates.

K. N. C.

THE MADRAS STATES DIRECTORY, 1928. *Formerly the Pearl Press Annual. The Pearl Press, Cochin. Price Rs. 2-8*

It is a pictorial reference book of statistical, historical and commercial information regarding the five Madras States of Cochin, Travancore, Pudukottai, Sandur and Banganapalle. In these days when the future of the Indian States is engaging considerable attention in the press and on the platform, both in India and England, the usefulness of a publication of the kind giving fairly exhaustive information regarding the Madras States which are among those in the forefront of the Indian States in point of their high level of culture and progressive administration, can hardly be exaggerated. The Directory reflects credit on the publishers. Over a dozen views from Cochin and Travancore are published, besides photographic reproductions of the Sovereigns and Ruling Princes of the States. There is a separate "Who's Who" section for the Cochin State wherein about 200 biographical sketches of prominent men and women in Cochin are given, interspersed with fine half-tone reproductions which form perhaps the most attractive feature of the publication. The information contained under the various sections is exhaustive. There is an interesting article on the Cochin Harbour which contains a succinct account of the progress of the scheme from its very inception. Much valuable information is given relating to trade and commerce. The get-up and the illustrations are fine, the publication deserves the patronage of the enlightened public in the States and outside.

THE BUDDHIST ANNUAL OF CEYLON. Vol. III. No. 2. Printed and Published by W. E. Bastian and Co., Colombo, Ceylon. Price Rs. 1-5-0.

It is a well got-up miscellany, containing numerous illustrations, several poems, many articles and stories, notes and news, and reviews and notices. The contents are both interesting and valuable.

THE ANNIVERSARY NUMBER OF THE "SEARCH-LIGHT", 1928. *Search-light Machine Press, Patna. Price twelve annas*

This annual contains articles by many well-known writers on political, economic, social, religious, historical, medical, scientific and other topics. There are many illustrations. Considering the variety and value of the contents the price is remarkably moderate.

BRAHMO SAMAJ: ITS MESSAGE AND ITS FUTURE. *Based on the Centennial Proceedings. Calcutta: August, 1928. Published by Brahma Yubak Samiti, 210-6, Cormacallis Street, Calcutta. Price Four Annas.*

This booklet of about 50 pages gives much

information about the Brahma Samaj in a compact form. Besides the principles of Brahmoism and an introduction, it contains Rabindranath Tagore's centenary pronouncement on Ram Mohun Roy; Messages of the Brahma Samaj as expressed in the speeches of Brahmos from different parts of India; proceedings of a religious convention in which followers of most historic faiths took active part; proceedings of the Youngmen's Conference; Romain Rolland on Ram Mohun Roy and the Indian Renaissance, proceedings of denominational conferences, dealing with individual and congregational life and its problems, social problems of the Samaj and expansion work (i, church organisation, ii, mission work). Report of the Ladies' Conference, and a list of Brahma Institutions (educational and social). The last item—the list of Brahma institutions—gives, unintentionably, a wrong idea of Brahma activities, which are much greater than it indicates. It should be made complete.

ANNUAL REPORT OF THE COMMISSIONER OF LABOUR STATISTICS for the Fiscal year ended June 30, 1927, United States Department of Labor. Pp. 41, 10 cents.

This important report deals with the following topics: Industrial accident prevention conference; fireworks containing phosphorus; Wages and Hours of Labour by Industries; Union scales of Wages and Hours of Labour; Strikes and Lockouts and Collective Agreements; Employment in Selected Manufacturing Industries; Wholesale Prices; Retail Prices; Cost of Living; Productivity of Labour; Industrial Accidents; Industrial Safety Codes; Labour Legislation in the Various States and Decisions of courts affecting Labour; Building operations in Principal Cities of the United States; Co-operation (other than Agricultural); Industrial Hygiene; Workmen's Compensation; Special surveys; Future Investigations; Editorial Division; Financial.

We have given only the main headings. The report concludes with Recommendations.

Does the Government of India issue any such report?

HANDBOOK OF LABOR STATISTICS, 1924-1926. June, 1927. U. S. Department of Labor. Price one dollar. pp. xi+828.

Our publicists, labour leaders, employers of labour and other persons interested in all that relates to labour should all furnish themselves with a copy of this Handbook. It contains statistics and descriptive matter relating to—

Apprenticeship; Arbitration and Conciliation; Child Labour; Convict Labour; Cooperation; Cost of living; Employment statistics; Family allowances and child endowment; Hawaii—Labor conditions, Housing; Immigration and emigration; Industrial accidents; Industrial diseases and poisons; Insurance and benefit plans; Invention by employees; Labour organisations; Legal aid; Minimum wage; Negro in industry; Occupational distribution of population; old age pensions and relief; Philippine Islands—Labour conditions; Physical examination of workers; Porto Rico—Labour Conditions; Prices—wholesale and retail; Productivity of Labour; Sicknes statistics; Strikes and lockouts; Turnover of labour; Unemployment insurance and stabilization of employment; Vocations; Vocational education; Women in industry; Workers' educa-



tion ; Workmen's compensation ; Wages and hours of labour.

Only the main headings have been given, as it would take several pages to mention the sub-headings.

R. C.

### SANSKRIT-ENGLISH

**BRAHMO DHARMA** (of Maharshi Debendra Nath Tagore). *Translated into English By Hem Chandra Sarkar, M. A. Brahma Classics Centenary Edition. Calcutta. 1928. Price Rs. 3. Pp. XIII+224. Cloth. gilt letters.*

This edition contains the Sanskrit text and the Maharshi's Sanskrit commentary thereupon in Devanagari script, English translation of the text according to the Maharshi's interpretation, English translation of the Maharshi's exposition of the text, and notes in English indicating the sources of the Sanskrit verses forming the text.

Mr. Hem Chandra Sarkar says in the Introduction, which is valuable :—

"Though the Brahma Samaj has declared Truth to be the eternal and imperishable scripture and does not recognise any book as the scripture, the Brahma Dharma of Maharshi Devendranath, has come to be regarded as an authoritative exposition of the principles of Brahmoism. Maharshi composed the book in that hope. Afterwards, Keshub Chunder Sen, compiled another book of a similar nature with a broader basis under the name *Sloksangraha*, having taken its contents from the scriptures of all important religions. Though this latter is more in consonance with the universal spirit of Brahmoism it is remarkable that it has not been as widely adopted in the Brahma Samaj as the Brahma Dharma of Maharshi. Within a few decades, it was translated into several vernaculars of India, and has passed through many editions in Bengali. The story of its composition is well-known, and has been recorded by Maharshi himself in his autobiography, chapter 23. It was written in the year 1848 (1770 Sak). Devendranath was then 31 years of age..... Maharshi looked upon it as a work of inspiration. He has deliberately written in the autobiography: 'It is not the product of my feeble intellect. \* \* \* It is the truth of God which welled up in my heart. These living truths came down to my heart from Him who is the life and light of truth.' The actual process has thus been described in the autobiography: 'Now I began to think a book is required for the Brahmos. Then I said to Akshay Kumar Dutta 'please sit down with paper and pen, and take down what I dictate.' Now I turned my heart towards God, with single-mindedness, I began to dictate with authority in the language of the Upanishads, like the current of a river, the spiritual truths which flashed in my mind by His Grace; and Akshoykumar took them down. In three hours the first part was completed. Maharshi has said, 'it did not involve any labour on my part, but though it took three hours to write out the book, my whole life would be spent and yet I shall not fully understand and assimilate its deep significance.'" Thus was the first part written. The second part was compiled sometime afterwards, and the expository notes in Bengalee were added

later on after the first and second parts had been published. The Brahma Dharma is a work of unique significance. Though the language is that of the Upanishads it is an original work..... Maharshi Devendranath, while using the language of the Upanishads, has produced an original work, which has not always followed the ideas of the Upanishads. The various Upanishads and even the different parts of the individual Upanishads are not always consistent. Maharshi Devendranath had in his mind a consistent conception of the Religion of the Brahma Samaj, and he gave an expression to it in the language of the Upanishads. In order to do that Devendranath took considerable liberty with the ideas as well as with the texts."

The English translation is clear and elegant, Mr. Sarkar's edition has met a felt need.

The printing is clear and legible and the binding handsome.

R. C.

### MALAYALAM

**KALANTE-KOLAYARA** :—(with illustrations): *By Rao Sahib O. M. Cheriyan B.A., L.T. Published by K. G. Parameswaran Pillai. Sriramavilasam Press. Kollon. Pp. 143. Price not given.*

This book is full of fictitious narrations which read like the wonderful adventures of Sindbad the sailor. The numerous illustrations that it contains add further impulse to go through its contents.

**CHINTA-SANTANAM** :—(Part 3.): *By R. Iswara Pillai B.A. Published by C. G. Brothers, Vatakke-kara, N. Parur. (Travancore) Pp. 197. Price as. 10.*

Composed in his usual inimitable style Sjt. R. Iswara Pillai now lays before the public the 3rd part of his *Chinta-Santanam*. The book contains twenty short essays on different subjects, such as, Nature, Atmosphere, Liberty, Moon, etc.—subjects which are too abstruse, yet at the same time dealt in a most simple way. We commend the book particularly to the student population.

**DHIRODATTA-KATHAKAL** :—(Tales of Chivalry, Part 1): *By E.M. Joseph, Puthen Petta. Trichur. Pp. 166. Price as. 10.*

The book contains a great deal of historical information relating to Mughal History, and there is sufficient verity also in the stories and sketches that are culled from different sources. We are sure the book will receive kind reception at the hands of the educated public. We congratulate the young author on his chivalrous endeavour.

P. ANUJAN ACHAN

### MARHATHI

'1857':—*By Prof. N. K. Behere. Publisher M. N. Kulkarni, Karnatak Press, Bombay. Pages 540. Price Rs. 3-8.*

A brightly written, exhaustive, very readable and spirited account of the so-called Indian Sepoy Mutiny (termed by some writers as the Indian War of Independence) of 1857. A remarkable production



**REGENERATION OF THE HINDU SAMAJ:—***By Mahadeo Shastri Divekar. Published by the author himself at Pradna Pathashala, Wai. Pages 176, Price annas twelve.*

It is remarkable that the author, though educated in an old-fashioned Sanskrit *tol*, has a catholic mind and advocates certain much needed reforms, such as removal of untouchability, shuddhi, disbelief in fatalism and in ghosts, as also in divine Avatars working for your regeneration, when you yourself are sitting fold-handed. He has adduced very plausible reasons and quoted Sanskrit texts in support of his statements.

**FUSION OF BRAHMIN SECTS, PARTS I AND II:—***By the same author. Price Re. one and annas eight respectively.*

In these two books is given a very valuable and interesting account of the Panchdravid and Panch Gaud Brahmins with their sub-sects in Maharashtra, and has powerfully advocated the advisability of their fusion into one general class of Brahmins. The author seems to have taken great pains in collecting information and the care and judgment he has exercised in putting it on paper is evident in every page.

**RAI RASOLLAS:—***By Balkrishna Bhan Joshi, Manager Dryan Vilas Press, Poona. Pages 215. Price Rs 1-8.*

A skilful adaptation of the classical English novel, *Rasselas* of Dr. Johnson. The adaptation is cleverly done and forms an interesting reading.

**NAVAYUGADHARMA OR HISTORY OF MODERN RELIGIOUS ACTIVITIES IN INDIA VOL. I:—***By Sadashiv Krishna Phadke of Panvel. Pages 876. Price Rs. Four.*

In this bulky volume which is to be followed by three others, the author has given an exhaustive account of the Brahma Samaj (including the Prarthana Samaj) and the Devsamaj and freely criticised their doctrines as well as certain acts of their leaders, which, in the opinion of the author called for criticism. Such a book would have surely been warmly welcomed, had the author been fair in representing facts and kept his balance in criticism. But he has instead wilfully or unwittingly made baseless statements and innuendoes, which hardly do credit to his intelligence and judgment. The author has evidently gone through a vast mass of literature on the subject and utilised it in a manner likely to prejudice the minds of his readers against the new religious movement. A number of learned men in Maharashtra, not acquainted with facts about the Brahma Samaj, have fallen an easy prey to the author's fascinating style and deceptive arguments and have showered praise on the author's achievement. But one who has an insight into the subject and possesses a fair and incredulous mind can easily see through the game and will utter the cry, "Beware, dear readers, beware!"

V. G. APTE

## GUJARATI

**BEAUTIFUL NIGHT (RADHIALI RAT) PART III:—***By Jhaverchand Meghani, printed at the Saurashtra Press, Rampur. Paper cover. Pp. 84. Price Re. 0-8-0 (1927).*

This third collection of popular songs sung by

females in Kathiawad is in keeping with the two former ones in excellence and in serving to perpetuate what otherwise would have perished in this branch of literature, as these songs have never been collected and printed before. The most useful part, however, of the book is its well-written Introduction, whether the ballad literature of our province has been examined in the light of European ballad literature with the eye and intelligence of an experienced critic. It is the first contribution of its kind and as such very valuable.

**SHRI VISHESH AVASHYAK BHASHANTAR, PART II:—***By Shah Chunilal Hakamchand, Printed at the Virashasan Printing Press, Ahmedabad. Cloth bound. Pp. 527. Price Rs. 3-0-0 (1927).*

This is a most important book of Jain religious literature, and is a *vivaran* of the *Samayik Sutra*. Those who cannot follow the original text will be gratified at its Gujarati version which is well-done.

**KOKIL NIKUNJE:—***By Mahavir Prasad Dadhich, B. A. Printed at the Jagadishwar Printing Press, Bombay. Paper cover. Pp. 82. Price Re. 0-8-0 (1927).*

Though a Marwadi by birth Mr. Dadhich has acquired a very good hold over Gujarati. He is saturated with the spirit of English and Sanskrit poetry and hence has been apt to compose short poems breathing the joyousness of the cuckoo in spring time. His work is certainly admirable.

**MARRIED OR UNMARRIED:—***By Dayashanker M. Bhatt. Printed at the Bharat Vijaya Printing Press, Ahmedabad. Paper cover. Pp. 32. Price Re. 0-8-0 (1927).*

The question is propounded to ridicule the present state of Hindu Society where a girl of six is married to a man of thirty-five and who on growing up wants to marry a young man of her choice, under the impression that her first marriage, being without her consent, was no marriage at all. The presentation though crude is sure to attract readers.

**GUJARAT NO RAJRANG:—***By Balubhai P. Bhatt, L. C. C. and Monishankar D. Joshi B. A. (Hons.). Printed at the Kalamaya Printing Works, Surat. Cloth bound. Pp. 194. Price Rs. 2-0-0 (1927).*

A book giving all-round information about Gujarat, geographical, historical and artistic. It is written with the best of ambitions and is packed with information about Old and Modern Gujarat.

**ANU BHASHYA PART I (Adh. 1. 2):—***By Jethatal G. Shah, M. A. Printed at different Presses in Ahmedabad, published by the Seventh Vaishanan Parishad, Cloth bound. Pp. 171. Price Rs. 3-8-0 (1927). Illustrated.*

Shrimad Vallabhacharya is one of the *Bhashyakara* of the Brahmasutra, and his *Bhashya* is known as the *Anu Bhashya*, and is a treatise on the 'Shuddha-adwait' cult. It is a very important treatise bearing on Vallabh's Sampradaya, and its translation into Gujarati was overdue. This book is however more than a translation. It is full of notes and dissertations and comparisons with other similar compositions. The translator has exhausted all available materials in writing his Introduction and produced a very informative contribution on the subject. It is a valuable addition to our religious literature.

K. M. J.



# AN EARLY CHAPTER OF THE PRESS IN BENGAL

By BRAJENDRANATH BANERJI

THE first English newspaper printed in India was Hickey's *Bengal Gazette*, which commenced publication on 29th January, 1780. It had a short life and was suppressed by Warren Hastings for the offence of publishing libels on his wife and other persons. Then followed the *India Gazette*, the *Calcutta Gazette*, the *Bengal Harkaru* and some other journals. Most of these papers were considered by the Government to be violent in manner and scurrilous in tone, and Lord Wellesley found it necessary to restrict the libertinism of the Press by introducing certain regulations and creating a censorship (13 May, 1799). His successors made the rules imposed on the editors still more stringent. Then came Lord Hastings, a man of very liberal views, who abolished the censorship (19 August, 1818) and only laid down some general rules for the guidance of the editors.

The honour of being the first published Bengali newspaper belong to the *Samachar Darpan*, a weekly, which was ushered into existence by the Serampur Mission on 23rd May, 1818. Lord Hastings' liberal orders, however, tempted several newspapers, both English and vernacular, to appear in Calcutta. The *Sambad Kaumudi*, a Bengali weekly, conducted entirely by Indians, appeared on 4th December, 1821. Ram Mohun Roy was one of its promoters. The *Mirat-ul-Akhbar*, a Persian weekly, made its appearance early in 1822 under his editorship. In 1822 there were four vernacular newspapers (all weeklies), published in Calcutta, two in Bengali and two in Persian, viz. :—

The *Sambad Kaumudi*,  
*Samachar Chandrika*,  
*Jam-i-Jahan Numa*,  
and *Mirat-ul-Akhbar*

But the Press in Bengal enjoyed this spell of freedom for a very short time. Mr. James Silk Buckingham, the editor of the *Calcutta Journal*, published articles, which the Government thought to be of an offensive and mischievous character. He was repeatedly warned and at last deported; and the Government finally contemplated the

reimposition of rules for shackling the Press. On 10th October, 1822 Mr. W. B. Bayley delivered in the Calcutta Council a lengthy Minute regarding the tendency of the Native Press. This Minute, which is reproduced below, is an important and hitherto unpublished document and discloses many interesting facts. It will be seen from it that even the Vernacular Press did not enjoy a higher reputation than the English. It also gives full details about Ram Mohun Roy's *Mirat-ul-Akhbar* and tells us about the "objectionable" nature of some of its articles.

"The subject which has been brought under the notice of the Board in Mr. Adam's Minute of the 14th August demands in my opinion the most serious consideration.

"Mr. Adam has very fully discussed the important question of the freedom of the Press in its application to the present state of society in this country; he has stated his conviction that the licence recently claimed and exercised in this respect has tended to weaken the proper influence of the Government and to excite much discontent and insubordination without any compensating benefit, and he has suggested that the attention of the authorities at home be drawn to the subject, in order that they may determine whether any steps should be taken to procure an Act of the Legislature vesting the Governments in India with sufficient power to restrain the abuses of the Press, and to correct the evils which are to be anticipated from its continued and increasing licentiousness.

"In the view which Mr. Adam has taken of this important subject I entirely concur, and I regret that he has abstained from discussing that branch of the question which relates to the Native Press.

"Feeling, however, as I do that the latter may be converted into an engine of the most serious mischief, I shall submit to the Board some brief remarks on the recent establishment in Calcutta of newspapers in the Native languages, and shall state the grounds on which I consider it essential that the Government should be vested with legal power to control the excesses of the Native as well as of the European Press.

"Previously, however, to entering upon that topic, I propose, with reference to the publication which more immediately led to Mr. Adam's Minute, to advert to the circumstances under which Mr. Jameson's appointment to the office of Superintendent of the School for Native Doctors took place, and also to notice some other points connected with the general question.

"The outline of the plan of the School for Native Doctors was originally drawn up by Mr. A.



Russell, an officiating member of the Medical Board, whose zeal for the interests of the Medical Department, whose long and very able services under this Government and whose honorable character, both in his private and professional life, are well known to every Member of the Board.

"Warmly interested as Mr. Russell was in the adoption and success of his plan, he felt persuaded that it would end in disappointment unless the officer who might be selected to superintend the institution in the first instance should possess qualifications for the task of no ordinary description.

"I can personally speak to the anxious consideration with which Mr. Russell weighed the character and qualifications of the Members of the Medical branch of the Service, and of the conscientious motives by which he was actuated in ultimately suggesting Mr. Jameson as the individual who in his judgment was best fitted for the task. I am persuaded that the Government, concurring in opinion with the Medical Board as to the qualifications of Mr. Jameson, selected that officer with an exclusive view to the public interests. With these impressions I naturally regard the publication in the *Calcutta Journal* more immediately under consideration as in the highest degree objectionable and improper.

"It not only contains a gross attack on the professional and official character of a very honorable and distinguished servant of this Government but as it appears to me substantially charges the Supreme Government with a violation of its duty, and reflects upon its proceedings in a manner neither consistent with decency nor with truth.

"I shall not, however, dwell on the conduct of the editor of the *Journal* on this or on other occasions as I earnestly trust that the measure adopted by the Governor-General in Council on the 5th ultimo will be effectual in restraining further licentiousness on Mr. Buckingham's part. If it should not, the consequent infliction of the threatened penalty will be deemed by every sober minded man acquainted with this country as a proceeding fully justified by all that has past and indispensable to the maintenance of the dignity and authority of the Government.

"The motive which influenced Government in removing the Censorship is justly stated by the Governor-General in his Minute, but as the actual circumstances which immediately led to the resolution are not upon record, I shall, I trust, be excused for briefly noticing them in this place.

"The control exercised by the Chief Secretary to Government in revising the newspapers previously to their publication had existed ever since the year 1799. It was established during the administration of Lord Wellesley and the rules which were prescribed for the conduct of the editors of newspapers and for the guidance of the Chief Secretary are inserted in the margin.\*

#### \*Rules for the Editors

1st. Every printer of a newspaper to print his name at the bottom of the paper.

2nd. Every editor and proprietor of a paper to deliver in his name and place of abode to the Secretary to Government.

3rd. No paper to be published on a Sunday.

4th. No paper to be published at all until it shall have been previously inspected by the

"Some of those rules were applicable only to a state of War; the operation of others had not been uniformly or rigidly enforced, and of late years the duty of the Censor had been exercised in a manner which, while it prevented the publication of articles calculated to weaken the authority of Government, to shock the religious feelings or prejudices of the Natives or to violate the peace and comfort of society, allowed to the editors sufficient scope for the useful discussion of questions of general or local interest.

"The circumstance which in the year 1818 led to the change in the system of control exercised by the Censor occurred during the time when the duty of examining the newspapers previously to their publication devolved upon me in my capacity of Acting Chief Secretary to Government.

"A person of the name of Heatly born in Bengal whose father was a European British subject and his mother a native of India became the sole proprietor and editor of the *Morning Post*, one of the Calcutta newspapers.

"In the month of April 1818, I had judged it expedient to expunge some paragraphs from his paper which I thought open to serious objection.

"He waited upon me in person and after some unavailing attempts on my part to convince him of the inexpediency of his inserting the passages in question in his paper, he intimated to me that he should nevertheless persist in publishing them, and that as a Native of India he was liable to no legal penalty for refusing to comply with the injunctions of the Censor.

"The paragraphs in question having been actually published, I lost no time in reporting the circumstance to the Vice-President in Council.

"The obvious inutility of maintaining the Office of Censor, unless legal power could be vested in the Government to support his authority, as well

Secretary to the Government or by a person authorized by him for that purpose.

5th. The penalty for offending against any of the above regulations to be immediate embarkation for Europe.

#### Rules for the Secretary

1st. To prevent the publication of all observations on the state of public credit, or the revenues, or the finances of the Company.

2nd. All observations respecting the embarkation of Troops Stores, or Specie, or respecting any Naval or Military preparations whatever.

3rd. All intelligence respecting the destination of any Ships, or the expectation of any, whether belonging to the Company or to individuals.

4th. All observations with respect to the conduct of Government or any of its officers, Civil or Military Marine, Commercial or Judicial.

5th. All private scandal or libels on individuals.

6th. All statements with regard to the probability of War or peace between the Company and any of the Native Powers.

7th. All observations tending to convey information to an enemy, or to excite alarm or commotion within the Company's territories.

8th. The republication of such passages from the European newspapers, as may tend to affect the influence and credit of the British Power with the Native States.



as the importance of obtaining such legal powers, was immediately felt and acknowledged by the Local Government, but it was resolved to suspend the adoption of any resolution on the subject until the return of the Governor-General who was then in the Western Provinces.

"On His Lordship's arrival at the Presidency, the consideration of the subject was resumed, and it was finally resolved on the 19th of August 1818 to abolish the Censorship, and to substitute in its place some general rules for the guidance of the editors, calculated to prevent the discussion of topics likely to affect the authority of this Government or to be injurious to the public interests.

"The establishment of rules of that nature was of such obvious expediency with reference both to the structure of our Government, and to the limited extent and component parts of the British Society in India, that no apprehension was entertained of the probability of their being grossly and systematically violated by any British editor.

"The discretionary power however known to be vested in the Supreme authority of removing any British subject whose conduct might be such as to render him underserving of the confidence and protection of the Government, was considered to be abundantly sufficient either to discourage any wanton or dangerous abuse of the Press by a British subject, or to vindicate the authority of the Government, if recourse to extreme measures should in any instance be found necessary.

It was however fully felt and acknowledged at the time, and the fact is adverted to in the Governor-General's Minute, that the Government did not possess legal power to enforce any rules for the regulation or control of the Press, so far as related to publications issued within the limits of the jurisdiction of the Supreme Court when conducted by persons coming under the denomination of Natives.

"It was in consequence intended by Government to point out to the Court of Directors this defect, with a view to obtain sufficient legal authority to control the Press, when in the hands of individuals not being British European subjects. I do not find however that any Official representation has yet been made to the Court of Directors on this subject, and until the recent establishment of newspapers in the Native languages, the question has not been again brought under the consideration of Government, by any specific act of impropriety on the part of persons not being British European subjects.

"I concur in the opinion expressed by the Governor-General, that the removal of Mr. Buckingham from the country would very probably be followed by the substitution in his room of one or more individuals, who not being British European subjects, could not be visited by a similar penalty.

"The establishment of such a system of counteraction, aided and superintended as it probably would be by those who now support the *Calcutta Journal*, might certainly be attended with consequences even more injurious to the public interests, than those already experienced.

"Such individuals (as in the instances of Mr. Heatly of Mr. Charles Reed) might undoubtedly become the real or nominal editors and proprietors of the newspapers and might circulate the most licentious publications without incurring

any danger or responsibility, unless they should be so unguarded as to subject themselves to the penalties of the English law of Libel, and even then the excited state of feeling which prevails amongst the class of individuals from whom Petty Juries in Calcutta are formed, would render the success of legal prosecutions for libel exceedingly doubtful.

"The same remarks are applicable to Natives being the editors and publishers of newspapers in the languages of the country.

"So long therefore as the Press is under no other legal restraint than that imposed by the vague apprehension of conviction and punishment for libel, it will be in the power of factions or mischievous individuals, acting either under the influence of British European subjects, or independently of such influence, to disseminate the most injurious reports and in various ways to embarrass the proceedings and weaken the authority of the Government, and it may reasonably be asked whether with reference to the present state of this society, and to the constitution of the Local Governments in India, such evils are likely to be compensated by any advantages derivable from a Free Press, either as it affects the Native population, or British born subjects residing in India.

"With regard to the latter class, it is well-known that under the system of policy hitherto pursued by Great Britain, their access to India is repressed and discouraged; and that beyond the precincts of the towns of Calcutta, Madras and Bombay the acquisition and possession by them of real property is prohibited.

"Of the number of British subjects actually resident, a considerable proportion have no legal authority for residing here, and those who possess such legal authority are liable to be removed from the country, whenever their conduct may, in the judgement of the Governor-General, appear to be such as to render them undeserving of countenance and protection.

"Independently of British subjects in the immediate service of His Majesty or of the Honorable Company or paid and supported by the Government in subordinate situations, the total number of British subjects residing in India is exceedingly small.

"I have not the means of immediately ascertaining the actual number of such individuals residing within the territories subordinate to the Presidencies of Fort St. George and Bombay.

"As far as relates to this Presidency however, I can venture to assert, that the total number of such British subjects does not exceed the proportion of one to 50,000 Natives, and that beyond the immediate precincts of Calcutta and its suburbs, the proportion is less than one to one hundred thousand.\* It is however a portion of this small class of persons which arrogates to itself an influence similar to that really possessed by the public of Great Britain, and

\*The number of British European subjects not in the Service or pay of His Majesty or of the Hon'ble. Company residing beyond the suburbs of Calcutta, in the territories subordinate to this Presidency, amounts to about 300, the Native population being estimated at from 45 to 50 millions.



claims to exercise a beneficial control over the acts and policy of the Government through the medium of a Free Press.

"Supposing for a moment that the interests of that class might be partially promoted by the operation of a Free Press, would it be wise for the sake of such an advantage to overlook the consequences which might ensue from any diminution of the influence and authority of the Government over its own servants and Native subjects?

"The stability of the British dominion in India mainly depends upon the cheerful obedience and subordination of the Officers of the Army, on the fidelity of the Native Troops, on the supposed character and power of the Government, and upon the opinion which may be entertained by a superstitious and unenlightened Native population of the motives and tendency of our actions as affecting their interests.

"The liberty of the Press, however essential to the Nature of a free state, is not in my judgment, consistent with the character of our institutions in this Country, or with the extraordinary nature of our dominion in India.

The Native subject to the British Government in India do not amount to less than 80 millions. No portion of this number are represented in any form. They have no voice or participation in framing or administering the Laws (which are enacted or rescinded at the mere discretion of the Government), in apportioning the revenue or taxes levied from them, in revising the public expenditure, or in controlling the administration. The Government in its relation to them is in fact substantially and necessarily despotic.

"In such a state of things, is it desirable that any factious or discontented individual should have it in his power to publish and circulate strictures calculated to excite dissatisfaction amongst his brother Officers with regard to their prospects and situation in life, to canvass the propriety of orders issued by his Superior Officers, or by other direct or indirect methods to encourage and disseminate opinions adverse to subordination and discipline? It is desirable that any one should have it in his power to weaken the fidelity of the Native Troops by dwelling on the fatigues, privations and hardships to which they are subjected and the restrictions by which the most deserving are precluded from rising beyond the humbler ranks of their profession; that on occasions when partial or temporary feelings of discontent or suspicion (such as have occurred and may again occur) prevail, they should be made acquainted with their own powers of resistance, that the Native population should be encouraged to appeal from the acts and proceedings of the Local Authorities, or of Government itself, to the tribunal of public opinion, and to seek that participation in framing the Laws or in controlling the measures of the Executive Government which is exercised by the representatives of the people in a free state? It may be said that these and other similar dangers and inconveniences are altogether chimerical, or at all events of improbable and remote occurrence. Judging however from what we have already seen, I think that some of these and other injurious consequences would ere long be experienced, and thinking so, I apprehend, that the unfettered liberty of the Press, as it exists in

our Native country, is totally unsuited to the present state of our dominion in the East.

"But even admitting the sophistry to pass current which asserts the advantages of a Free Press and Independent Journals conducted by Englishmen, in subjecting the acts of the Indian Authorities to the scrutiny of the British public, the wildest reformer will scarcely argue seriously if at least our Empire in Hindustan is to be maintained) that it is wise or politic to allow our Native subjects unrestrained liberty of discussing and publishing in the native languages, speculations on points of the nature above noticed or strictures on the proceedings of States in alliance with the Company, on the conduct, characters, and public acts of their English rulers, or on the comparative merits of the several religious systems professed by the various Nations which compose the curiously asserted population of this Presidency, and of India generally. My views extend however only to the necessity of a controlling power being lodged in the hands of the Local Governments, and by no means to the abolition of the practice of printing and circulating newspapers or journals in the Native languages.

"It is a primary and, I will add, a most humane part of our policy in this country to adapt our laws to the state of society, and not prematurely to introduce the institutions of a highly civilized, among a less enlightened people. The principle appears to me to be at least as applicable to the question regarding the Native Press as to any other. In England the laws regarding the press have kept pace with the progress of public opinion and with the other institutions of a free people. The minds of men have been gradually prepared for the exaggeration and misrepresentation which must ever attend freedom of publication. But I know no language which can convey in adequate terms how foreign to the ideas of the subjects of an Asiatic State, is a Free Press employed as a means of controlling the Government. Suddenly to attempt to overturn all previous habits of thinking and acting on such subjects, would, I conceive, be a blind and hazardous neglect of all the sound and cautious lessons which experience has taught us.

"I am fully sensible of the benefits which may be expected to attend eventually the operations of a Native Press, duly regulated and conducted by intelligent and well-intentioned individuals, as strikingly illustrated in the case of the periodical paper issued from the Serampur Institution under the direction of the Baptist Missionaries. No engine indeed can be conceived more powerful and effectual for diffusing useful knowledge amongst the population of this country, than a Press circulating cheaply and periodically articles of intelligence calculated to instruct and improve the public mind, under the guidance of judicious and properly qualified conductors, and in exact proportion must be the evils of an ill-regulated and licentious Press.

"The measure suggested in Mr. Adam's Minute of vesting the local Governments with the power of licensing printing offices seems to me highly desirable, and quite effectual for the accomplishment of the end in view. The general supervision of newspapers published in the Native languages might under such an arrangement be vested in the Persian Secretary to Government,



who should exercise a constant vigilance over the periodical news-writers, and bring to the notice of his superiors any instances of deviation from the rules and principles, which might be laid down for the guidance of persons employed in such labours. It would be superfluous however to discuss the details of the measure proposed for restraining the Native Press, until the principle of its adoption has been admitted.

"That principle might, I am satisfied, be assumed as just and incontrovertible on the most general survey of the structure of our Government, the circumstances of our situation in India, and the state of Native manner and society. Some arguments in its support may be deduced perhaps from a review of the actual proceedings thus far, of the conductors of the Native Press, and of the topics they have chosen to bring into discussion. At the same time I consider the subject of the Native Press as a question of real importance, more with the view to eventual and probable results than from any actual offence hitherto committed in the infancy of the attempt to claim for the Natives of India, a right to canvass and scrutinize through the medium of public newspapers, the acts and motives of their rulers. Up to the present date a certain degree of caution has naturally been observed, and the apathy and want of curiosity of the Natives have prevented any very extensive circulation of the newspapers. Still the attention of Natives of rank and education in many and distant parts of India has been roused to the contemplation of this portentous novelty, and a family so remote from the Presidency as that of the King of Delhi have officially expressed a desire to be furnished with the Persian newspapers. But it is evident that whilst the Government is destitute of all controlling power, as at present, over Calcutta editors, and has no remedy for the most insidious attacks, save the uncertain one of an appeal to the Supreme Court, the papers of next week may contain some statement or discussion highly improper and offensive, and there is nothing in the tone of what has already appeared to indicate any such timidity or delicacy on the part of the editors, as should restrain them from advancing step by step, to the end which they or their patrons obviously contemplate.

"I proceed now to offer some remarks in detail on the contents of such papers in the Native languages as have fallen under my own immediate observation.

"There are at present four Native newspapers published weekly in Calcutta, two in the Bengallee and two in the Persian language. Proposals have also been recently circulated for the establishment in Calcutta of another Persian newspaper and it is stated in the proposals, that this paper is set on foot in conformity with the wish and intimation of certain English gentlemen. A Native paper has also just appeared at Bombay. I shall confine my remarks to the Persian ones already published in Calcutta. They are called the *Jam-i-Jahan Numa* and *Mirat-ul-Akhbar*, epithets both implying 'the Mirror

of News'. The first is understood to be the property of, and to be principally conducted by an English Mercantile House in Calcutta. The second is the paper of the well-known Rammohun Rao.

"The *Jam-i-Jahan Numa* made its first appearance on the 28th March last, with a notice, that it would be published weekly at a charge of two Rupees per mensem. The second number explains the scope and objects of the publication, which are declared to be the promulgation of articles of news from the English papers etc, the procuring and making known intelligence of all that passes at the principal cities of Hindustan, whether foreign, or within the Company's territories, and it invites, in obscure and affected language, all persons who may have any wish or plan to communicate, or any statement of facts to publish, to send the same to the editor, who will insert it in his paper and carefully conceal the name of the writer. Conforming with the intentions thus avowed, the editor has acted upon the principle of copying from the English papers, and publishing in Persian any article which may suit his purpose, of inserting all sorts of correspondence, and more especially of discussing openly and unreservedly the system of Government pursued in Oude, and in other States allied to the British Government.

"Hitherto the notice of Hyderabad affairs has been confined to praises of Raja Chundu Lal's character and administration, who, in the paper of the 24th April is declared to enjoy so entirely the confidence of the Nizam, that not a single individual of the great nobles of the country can approach near his Highness. The articles respecting Oude have been from the beginning filled with complaints and abuse of the existing system of Government, virulent attacks upon the Minister, who is called a low, unworthy, menial, and gross charges of folly and oppression directed against the King himself. Very soon indeed after this channel was opened for the discontented parties at Lucknow, Futtighur and Cawnpur to vent their spleen against the existing administration, all kinds of violent anonymous representations seem to have poured in, in such number, that the editor was obliged to declare in his number of the 22nd May that many communications from Oude remained unnoticed because they had no name affixed, and that in future he must decline accepting any which were not signed or attested in some way, so that the writers might be eventually answerable, as he considered himself liable to be called to account in Court for publishing any statement 'that is either false or disparaging and tending to bring the character of another into contempt.' How little this professed sense of such a liability in reality operated is evinced by subsequent numbers, more especially that of the 24th July, in which the editor after expressly declaring that he has been unable to judge of the truth of what is stated, brings forward a whole series of abusive and disparaging statements against the Oude Government, including a charge against the King of ordering the shops of the shawl-weavers in a certain quarter of the town to be razed to the ground without any cause, and their goods and imple-



ments of trade, valued at 10,000 Rupees, to be tossed into the river. A prior number had accused His Majesty of the inconceivable folly of taking out of his wardrobe an immense quantity of valuable articles, and setting them on fire merely to enjoy the pleasure of seeing them burn.

At an early stage of the Oude discussions, a passage appears in one of the numbers as the sentiment of a correspondent, that there is no remedy for the evils which afflict the country, but the direct interference of the English Government. The *Calcutta Journal* goes still further, and plainly states the entire assumption of the Government of Oude as the only cure. The *Jam-i-Jahan Numa* of the 12th June charges the British authorities directly with injustice and disregard of the obligations of good faith, in allowing a British force to be employed against Kasim Ali, the zamindar of Akbarpur, adding however, that the British Government is bound by treaties and cannot help itself, though in reality it groans at the conduct of Agha Mir (the Minister) who, is the cause of all the mischief.

"In a recent number of the *Jam-i-Jahan Numa*, is a detailed statement of the domestic disputes which prevail in the family of the King of Oude and of the distressing events at Lucknow recently reported by the Resident in his dispatches of the 16th and 20th August last.

"I cannot conceive anything more calculated to excite disgust and indignation in the mind of the King than this printed exposure of the intrigues carrying on in the interior of his palace, and of the dissensions between himself and his nearest connections.

"A subsequent number of the same paper contains an article on Lahore news, coming from a source obviously quite different from the ordinary Native akhbars, which ascribes to Raja Ranjit Singh acts, measures and language indicating the most decidedly hostile views towards the British Government, and which may very naturally prove a ground of offence to that Chief.

"The official remonstrances received from the King of Oude, and the dispatches from the Resident at Lucknow shew that the attacks above alluded to have excited very deep feelings of disgust and dissatisfaction in the mind of our ally, who sees too certainly in such unceasing clamours against his Government, and such pointed allusions to the only remedy for his alleged mismanagement, the prospect of extended disorders and opposition, threatening the ultimate annihilation of his power; and who cannot separate from the authority of a Government supreme and despotic throughout India the lucubrations of a Press, operating under its immediate eye at the very seat of its splendour and power. To tell his Majesty that he has a remedy in the Supreme Court in the event of any libellous and unfounded statement being published, is to apprise him distinctly that there are no available means of redress open to him, as with the known inveterate prejudices of Natives of Sovereign rank in India, he would of course deem any reproach or indignity more tolerable than an appeal for justice like a common complainant to such a tribunal.

"In fact, the Government has already found it

necessary to prohibit the editors of the several English newspapers from publishing attacks of this nature. One of those editors has publicly announced to his readers, that he considers the prohibitory order in question, merely as a request on the part of Government, to be attended to or not, as suits his judgment and convenience.

"The same attacks are still however, continued in a form immeasurably more offensive and distressing to the existing Government of Oude, that is to say, in the very language which is read and understood by every well educated Native throughout India.

"The account given in the *Jam-i-Jahan Numa* of the late duel between Mr. Jameson and Mr. Buckingham and the causes of it is not unworthy of notice in this review. It not ambiguously announces to the Natives of India, the editor of the *Calcutta Journal*, as a sort of Censor of the Government, who will not as far as his powers extend permit them to do any wrong.

"I believe it is pretty well known, that as far as Native feeling is concerned regarding the Press, the impression on the part of the few who have as yet considered the subject attentively is, that Mr. Buckingham is an akhbar-navis or news-writer stationed by the King of England in Calcutta to report and deliver his opinions freely respecting the conduct of the Local Government. This is ridiculous enough at present, and it is true that the Persian papers have as yet contained little which merits particularly serious notice or consideration, but to judge from the tone and avowed objects of their patrons and supporters, the result will probably be that the Native editors will advance step by step and grow bold by the experience of impunity, that they will hereafter engage in the discussion of all measures, and gradually assume a right of censuring public acts and public officers, and, as the law now stands, how is the Government (in a more advanced stage of public feeling) to guard effectually against their circulating statements, tending to influence and mislead in questions likely to awaken the passions and religious prejudices of the mass of our Indian subjects, such as the abolition of *Satis* or measures connected with the discipline or organization of our Indian Army.

"The contents of the other Persian paper the *Mirat-ul-Akhbar* have been much in the same style as the above, but the editor's known disposition for theological controversy had led him to seize an occasion for publishing remarks on the Trinity, which, although covertly and insidiously conveyed, strike me as being exceedingly offensive. The circumstance in which the discussion originated was a notice in the above paper on the subject of the death of Dr. Middleton, the late Bishop of Calcutta. After some laudatory remarks on his learning and dignity the article concludes by stating that the Bishop having been now relieved from the cares and anxieties of this world, had 'tumbled on the shoulders of the



mercy of God the Father, God the Son, and God the Holy Ghost.'

"The expression coming from a known impugner of the doctrine of the Trinity, could only be considered as ironical, and was noticed in one of the other papers as objectionable and offensive. It might have been sufficient for the editor of the *Mirat-ul-Akhbar* on finding that he had given offence to have expressed his regret, to have disclaimed all such intention and thus to let the subject drop. But this course was not suited to the polemic disposition of the editor. In the paper of the 19th July he enters into a long justification of his obituary notice and affectedly misunderstanding the real purport of the objection taken to his introduction of the mention of [the] Trinity, he makes use of observations which in my mind constitute an aggravation of the offence. He says 'with respect to what was said of God the Father, Son and Holy Ghost, since the Preachers of the Christian religion constantly in every Church throughout the year read their articles of faith with a loud voice, not regarding the presence of either Hindu or Musalman, and declare their conviction that salvation is to be found only in the belief of the Three in One, what doubt can there be then, but they believe in the Three whom I have mentioned.' And again 'But since it seems that the mere mention in the Persian language of the essential principles of the Christian religion is an aspersion of the faith professed by the *Governor-General* and all its followers, I shall therefore avoid this fault in future.'

"In the paper of the 9th August, the discussion is revived and the objections are treated in the same style.

"It is asked 'if any one in inviting an obituary notice of a Hindu should mention the Ganges or other object of worship of that nation would the Hindus take offence', and afterwards the editor quotes a verse which he ascribes to some Persian poet, meaning as follows:—'whose-ever religion is such that the mere mention of the God of it, is a cause of shame, we may readily guess what kind of a religion that is, and what sort of a people are its professors.'

"A striking instance of the idle and groundless nature of the stories put forth in these intelligencers is afforded in the account recently given in the *Mirat-ul-Akhbar* of an occurrence of importance at the Presidency itself—viz., the visit of the Persian Prince to

the Governor-General. It is said that the Marquis of Hastings sent out a *Battalion of European troops* to meet him and conduct him to the Government House, and himself received the Prince at the head of the staircase.

"This exaggerated statement has been probably published with the design (and will doubtless have the effect) of spreading both in India and Persia, extremely false notions of the nature of the attentions shewn to the Prince, and of the importance attached by the Indian Government to his visit.

"The following objectionable passage contained in the *Mirat-ul-Akhbar* of the 4th instant has been brought under the notice of Government by the Acting Persian Secretary.

"One day the Minister, who is the Governor\* of Oude, sent for Mir Fazl Ali to give in an account of the stipend of Muhasan-ud-daula. The Prince prohibited his compliance with this requisition, and the Padshah Begam observed that she alone had the control of the said stipend and would only render an account of it when all the other accounts of the country became due.

"After this the Padshah Begam and the Prince in consequence of the enmity and malevolence of the Minister determined to move away altogether, and summoning their dependants told them that whoever would engage to follow and defend them might come—the others should receive their pay and dismissal. Every man of them solemnly engaged to adhere to their cause. The Prince accordingly gave to each, presents and shawls accordingly to their several ranks. When the Minister saw such numbers collected together he represented to the King that the Prince had certainly conceived some evil design, and that with such disturbances threatening it was necessary to take steps for His Majesty's safety and protection. The King being taken in by the cajoling of that false Minister (literally like *Damnah* in allusion to a Jackal in one of the well-known fables of Pilpay) concurred in his suggestions. Upon which that despicable minded personage with the royal permission began to collect troops and to call for the aid of the English forces.

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\*The terms used are "Wazir Farman-rawa-i-Oude," and may be construed simply 'the Minister of the King of Oude.' The king however is in no other place designated by the term Farman-rawa.



"The rest we shall give in the next number of our paper."

"I refrain from noticing other objectionable passages which occur both in the Persian newspapers above quoted, and in those in the Bengalee language. In the latter much bitter and acrimonious controversy has been introduced regarding the *Sati* question; were this dispute voluntarily and really conducted by the Natives without the intervention of Europeans, the discussion might lead to beneficial results.

"It is obvious however that the editors of the papers in the Native languages have already been and will continue to be liable to the influence of their European friends and patrons, and that in the progress of the free Native Press of India, the pages of the Native newspapers may become the channel of spreading throughout the country such reports and strictures and doctrines as the bigotry, self-interest, disappointment or malignity of European British subjects may choose to circulate. On the contrary, if superintended with prudence and under the restraint of legal authority, the Native newspapers may be made the instrument of extraordinary and extensive benefit, in disseminating useful knowledge in correcting prejudices, and in facilitating the accomplishment of those measures which may be directed by Government, with a view to the improvement of

our institutions, and to the promotion of happiness, prosperity and civilization amongst the numerous and rapidly increasing population of British India.

"I earnestly hope that the authorities in England (with whom the determination of this important question must now rest) will carefully consider the subject with reference to the nature of the society and Government of this country, and that the result of their deliberations may be such as by upholding the authority of the British Government in India, may promote the security of our dominion, and the real interest of those subject to our rule."\*

There were other Minutes, besides the above, in the same strain, by John Adam and John Fendall on the Press in India. On the departure of Lord Hastings from India (Jany. 1823) the Acting Governor-General, John Adam, passed on 14th March 1823, a rigorous Press Ordinance, which was duly registered by the Supreme Court on 4th April. One effect of the new regulations was the closing of Ram Mohun's *Mirat*, immediately after these regulations had been registered by the Supreme Court.

\* *Bengal Public Consultations*, Vol. 55, 17 Oct., 1822, No. 8 Minute. (India Office Records).

## SIR JAGADIS CHANDRA BOSE A LEADING FIGURE OF ASIATIC RENAISSANCE

By DR. TARAKNATH DAS, PH. D.

THE twentieth century is the era of Asiatic renaissance and various political and military leaders of the New Orient have captured the imagination and admiration of the world. It is a fact that the present-day political civilization places greater value upon the achievements of military and political leaders than those of men and women who silently, facing all odds, work in the cultural field. However, in our estimation a Noguchi is no less a hero than a Togo. In the history of the cultural revival of Asia, Sir Jagadis Chandra Bose will, among others, have a most prominent place.

### THE REVELATIONS OF LIFE

The triumph that attended Sir J. C. Bose's recent visit to Europe is undoubtedly a very

important event in the history of Science. His numerous discoveries have made the strongest appeal, not only to specialists in Science, but to all intellectuals, including philosophers and men of letters. This Indian pioneer of science has three times astonished the world with the results of his discoveries, first, on the property of invisible electric waves, then in revealing the inner and invisible activities of plant life, thirdly, in establishing the unique generalisation of the unity of all life.

When he commenced his investigations more than a third of a century ago, there were for him no facilities of research, no laboratory worth the name, and no instrument-makers to construct the necessary apparatus. But difficulties, apparently insur-



mountable, did not deter him from the pursuit of his quest; it was not for him to follow the beaten track. The lure that draws heroic souls is not success, but defeat and tribulations in the pursuit of the unattainable. He declared that it is not for man to complain of circumstances but bravely to accept, to confront and dominate them. The history of his struggles for more than twenty-five years will give courage to those who want to dedicate themselves to the establishment of truth.

### HIS FIRST DISCOVERIES

The present generation is not aware of the difficulties which confronted this Indian pioneer of science, arising from the widely accepted view that no great advance could be made in Oriental countries in the domain of positive knowledge. Yet his first discoveries on the optical properties of electric waves filled Lord Kelvin, the greatest physicist of the age "with wonder and admiration". Year after year his discoveries in the realm of the invisible light were published by the Royal Society. He had the unique honor, in 1896, of being asked to deliver a Friday Evening Discourse at the Royal Institution, from the same place where Davy and Faraday announced their epoch-making discoveries. His success at various scientific centres of Europe was equally striking. An account of his discoveries is given in the *Encyclopaedia Britannica*, and in all important text-books. Sir J. J. Thomson, the eminent physicist has recently written :

"The study of the properties of electric waves was facilitated by the method introduced by Bose of generating extremely short electric waves. By this method he obtained important results on coherence, polarisation, double refraction and rotation of plane of polarisation. Another aspect of his work is that they mark the dawn of the revival of interest in India, of researches in Physical Science; this which has been so marked a feature of the last thirty years, is very largely due to the work and influence of Sir Jagadis Bose."

The most recent German *Encyclopaedia* '*Mensch und Menschenwerke*' writes :

"Professor Bose's first researches were on the production of shortest electric waves. At this time (1894) he was occupied on the technical problem of firing weapons and explosives at a distance by means of wireless waves. This was one of the first experiments at using electric waves as transmitters of energy. In this great *Indian Savant*, the pure passion for truth is allied to the most rare cosmic vision."

And here we come to the second and the

most important period of his life when he relinquished his brilliant and assured career in Physical Science for his great adventure into the mystery of life and its numerous manifestations. In pursuing his investigations on the properties of inorganic matter, he was amazed to find boundary lines vanishing and points of contact emerging between the realms of the *Living and Non-living*. Metals he found responding to stimulus; they are subject to fatigue, stimulated by certain drugs and 'killed' by poisons. Matter had thus the promise and potency of life. This most astonishing discovery, announced before the International Science Congress in Paris in 1900, created a great sensation among the assembled scientists of the world. Between the inorganic life at one end and highly sentient animal life at the other, there was spread the vast inarticulate life of the world of plants seemingly inert and impassive. Was there a continuity amidst such bewildering diversities? In other words, was the world a Chaos or a Cosmos in which the human mind is to discover an uniform sequence of law and order? His Indian mind could not be satisfied with arbitrary barriers that separated different branches of knowledge. But what of the glaring difference which divide the two living kingdoms of plant and animal? We cannot see the plants move, whilst the restless animal is in a state of constant motion. But have we the acuteness of vision to see imperceptible tremors of excitement in a plant?

"Out of the imperfections of his senses", says Bose, "man has built himself a raft of thought to adventure into the seas of the unknown. Where visible light ends, he still follows the invisible; where the note of the audible reaches the unheard, even there he gathers the tremulous message." When our microscopic vision failed, he invented instruments of surpassing delicacy which could visualise movements which no human eye beheld before. He succeeded by the invention of his famous *Electric Probe* to exhibit how the plant gave an electric twitch to every shock. He demonstrated this in his second Friday Evening Discourse before the Royal Institution in 1901, and at the meeting of the Royal Society. It was then that he roused the intense hostility of some specialists who like Burdon Sanderson resented the intrusion of a physicist into the preserve of the physiologist. Because Burdon Sanderson failed to discover any response of the ordinary plant like the



response of the animal, so the gap between the two could never be bridged. Bose that day took up the challenge, he was to devote all his life for the establishment of a new science which unified all life. It was to be years of conflict of a single mind against a solid phalanx of opposition.

#### OPPOSITION TO NEW ADVANCE IN SCIENCE

Advance in Science can only be made by demolition of old and unfounded speculations of men who occupy leading positions. They cannot welcome new knowledge which make theirs antiquated and out of date. The authors of "Text Books" and Professors of the old school find their position untenable. Then there are human gramophones who without understanding love to repeat their master's voice. The difficulty of novel doctrines can be realised from the opposition to Darwin, who would have been crushed but for the able championship of his devoted friends. But Bose was a stranger from the East, the land of dreamers, who alone challenged the conceptions accepted by the West. His opponents point out that India was a land of magic, and that Bose is possessed of a speculative type of mind and that in all likelihood he is swayed by the intangible mysticism common to his country. Even his recent admirers regard him as the Plant Wizard, Edison being the Wizard of Menlo Park. Bose succeeded in the impossible task of compelling the inarticulate plants to write down the history of their inner experiences. Nothing short of a magic could have done it!

Not merely a vague charge of Eastern mysticism but open hostility stood in Bose's way. In the West, inquirers flock to the laboratory of the inventor to appraise his discoveries and inventions. But who would ever travel to the distant East to test the miracles? And so Bose faced the problem in his characteristic way; he decided to carry his laboratory and his plants to all scientific centres and meet his opponents. He had to face exceptional hardships in his scientific mission round the world, and also in his visits, more than a dozen times, to the scientific centres of Europe, where he gave demonstrations of his discoveries. His delicate instruments he had to carry personally. It was his dominant personality, his lucid exposition of the most difficult problems, the incredible perfection of his

apparatus, that gradually broke down the opposition. His marvellous technique, and unflinching success in the most difficult scientific demonstrations won for him recognition as the prince of experimentalists.

#### RECOGNITION OF HIS REVOLUTIONARY WORK

In this way his work won the enthusiastic appreciation of the most eminent plant physiologists of the present age, including Timiriazeff of Moscow, Pfeffer of Leipzig, Haberlandt of Berlin, Chodat of Geneva, Vines of Oxford, and Molisch of Vienna. Space only permits a few quotations. Chodat who followed Bose's works for many years wrote :—

"About a quarter of a century ago, having been invited by Vines, the great Oxford plant physiologist, to attend the meeting of the Linnean Society, I was privileged that evening to hear a young Hindu speak on a fascinating subject, the analogy which he had discovered between the response of plants and animals. What made that memorable conference particularly sensational was the marvellous methods of experimentation and the automatic records which the plants were made to give of their reactions. Thus our inferior dumb brothers showed that they registered a number of impressions from their surroundings, retaining within themselves memories like their superior brothers the animals. It is to this mysterious problem of plant-reflexes that Bose, with a perseverance rare in Scientific History, has consecrated an entire life-time of patient research, inventing every time a new apparatus capable of manifesting the secret reactions of the sensitive protoplasm. No one has been able to elucidate the interior excitation of plant-life more than he; for this the ingenuity and precision of the physicist had to find embodiment in the physiologist. The penetrating mind of the Indian Savant, ridding itself of non-essentials, is able to see beneath deceptive appearance the unity of life and brotherhood of all living beings."

Vines, whose work on plant Physiology is still the standard work in the English language, wrote for *Nature* its leading article on Bose Institute in which, after describing his most striking researches and discoveries, he concludes that the Bose Institute has from the beginning expanded both materially and intellectually in a career of "ever-increasing brilliance, more than fulfilling the most sanguine expectations of its founder and reviving the ancient reputation of India as a home of learning."

One of the greatest of plant physiologists is the eminent Russian Timiriazeff whose work is regarded as classical. He realised from the very beginning that at last, the study of life was pursued in a truly



scientific way, and not evade the real issue by vague assumption of Vitalism which explained nothing. In realising the significance of Bose's doctrine, he wrote :—

"A very remarkable example of the application of exact physical methods to the physiology of plants is afforded by the labours of the Indian Savant whose very name indicates a new era in the development of science in general. His work must at once be acknowledged as a classic in the field of physiological research. Bose declares that "only by studying the simple phenomena in the plant-organism can we hope to disentangle the most intricate responses of animal tissues. He thus demonstrates the bankruptcy of present physiological theorists; his has been a true triumph of scientific physiology and a fresh defeat of Vitalism."

#### DISCOURSE AT THE OXFORD MEETING OF THE BRITISH ASSOCIATION

Perhaps one of the greatest scientific triumphs of Bose was at the British Association; of which the *New York Times* wrote :—

"Rarely in all its history of nearly a hundred years of scientific achievement has the British Association for the Advancement of Science, witnessed a more remarkable scene than when Sir Jagadis Bose, the Hindu Savant, demonstrated to an audience listening with absorbed interest the experiments by which he proved that plants live a life akin to human beings. Savants watching him felt like pinching themselves to see if they were dreaming as Sir Jagadis in a matter of fact way revealed the wonders of life."

#### Ovation at the University of Vienna

Vinnea is the great centre of biological science, and its Medical Faculty holds unique position. It was here that Bose's years of unremitting toil received the highest recognition. Here he met the greatest and most critical specialists of the day. Long before the hour the auditorium was crammed to point of suffocation, and the audience stood breathless in watching the marvels. Now and then was the deep silence broken by deafening applause. The Rector of the University declared that Bose by his discoveries had opened new gates of knowledge and had rendered possible explorations into regions which had hitherto been regarded as closed. These discoveries would be of the greatest benefit to humanity in advancing Agriculture and Medicine. Prof. Molisch, one of the greatest living physiologists, said that he would undertake the journey to India to work in the Temple of Science (the Bose Institute) and be inspired by the new methods which had created so great a revolu-

tion in our concepts of the functions of life.

Here as elsewhere his opponents became his warmest admirers and adherents, and they crowned the innovator by conferring the rare honor of electing him, by an overwhelming majority, as a Member of the Academy of Sciences of Vienna.

#### MEETING OF SPECIALISTS

For removing the misgiving that none but its inventor could work the extra-ordinarily sensitive instruments, Bose held a special meeting of the leading scientific men and of the foremost specialists of medicine so that they could take the instrument to pieces, reassemble them and repeat the experiments themselves. The head of the department for construction of high-class precision instruments for research of the Vienna University was also present to take notes and sketches of the different parts of the apparatus. It was realised how direct and simple was the principle involved; but the head of the instrument-makers soon confessed that the perfection of the apparatus, due to the extra-ordinary skill of men trained in the Bose Institute, could not be approached elsewhere, and the world must be dependent upon the Indian source of supply. An eyewitness thus describes the marvellous scene witnessed at that memorable occasion :

"Sir Jagadis passed a feeble current of electricity through the plant, and simultaneously through one of the world-famous scientists, who was in the same circuit. The human being felt nothing, but we all saw the responsive indicator of light flicker and dance as the plant twitched at the shock. Then he electrocuted the plant and we saw it writhe in death-agony. After this, repeated applications of the shock failed to produce the slightest response of the electrocuted body. Now this was a miracle—not merely to the eyes of the laymen, but to those of the foremost specialists of this great scientific city, who pressed round the Indian savant to snake his hand in their unbounded enthusiasm.

"The Plant-Man now took on the more human role of the rescuer of the dying. A dying and a drooping plant was given a dose of stimulant; it at once raised its head in token of revived life. Hardly was the act of mercy complete, then for our benefit, the plant was given a dose of poison. The leaves drooped as we watched them during the death-struggle. Sir Jagadis was watching his "patient" as a physician employing a deadly drug in an emergency, watches his. Quick now the antidote! Twenty drops of life-saving fluid was given, and the march of death became arrested. For a minute there was stillness. Then, slowly, stiffly at first, the heart-beat of the plant became revived.



"He then showed us a frog apparently dead, whose heart had ceased to beat. A few drops of the newly discovered Indian drug was now applied, and the greatest feat of the evening was in progress. The heart of the apparently dead animal became revived; it rose and fell rhythmically before our eyes, lifting and lowering a lever quarter of an inch at each beat, recording in a smoked glass plate the precise graph of the heart's action."

#### RECEPTION AT THE UNIVERSITY OF MUNICH

An equally enthusiastic reception was accorded to Bose when he gave his discourses before the University of Munich. At a special dinner in his honour given by the Rector and the Faculty, Geheimrat Goebel, the Director of the famous Botanical Gardens, and the author of the classical work on Organography said—

"We all know how much India has given to the world in religion, philosophy and art; now we are privileged to see a new epoch of Indian influence when the light of Asia is shining brightly to illuminate the darkness which surrounded the science of life."

#### THE WEB OF LIFE

What is the true significance of the new discoveries? *The Manchester Guardian* lays special emphasis on the new discoveries about the similarities of animal and vegetable life of which the Bose Institute has been so important a centre and says:

"Sir Jagadis has been called the 'Darwin of Botany' but the phrase is not a happy one. The Darwinian theory laid its special emphasis on the conflict underlying existence, while the researches for which Sir Jagadis has been most renowned have thrown new light on the Unity of Nature, The Nineteenth Centuries' Science studies Nature's red tooth and claw, while the new investigation has revealed many harmonies in the web of life. Sir Jagadis has viewed the life of the forest as a kind of unity in which the flora are closely related to the fauna, and his investigations on the nervous system of plants have led to a new knowledge which overthrows our conception of the lilies of the field as remote and unfeeling adjuncts of life."

#### DAWN OF A NEW ERA

In the remarkable philosophic work on *Life's Unity and Rhythm* published in the series of To-day and To-morrow, the author says:

"A portent has appeared which is of the greatest significance: shadows that we look for substantial barriers are being dissipated by the painstaking method of scientific experiment, and a whole collection of categories that we had come to accept as facts have been revealed as being but mere fictions born partly of our ignorance, partly

of the characteristically 'Western' inability to see anything whole and undivided. An Eastern mind, seeing Nature whole and working with the critical experimental science of the West was needed, and in the fulness of time was forthcoming the Indian genius Jagadis Bose, the Bengali physicist. Centuries hence men may point to Bose as a conveniently identifiable point from which to date the dawn of the new thought, just as we today put our finger on Socrates when we wish to focus our view of the beginning of that new thought which inspired the West for centuries and to say 'Here is our landmark, here the new can be said to have been first recognisable as something that was characteristically different.'"

#### INFLUENCE ON MODERN THOUGHT

Bernard Shaw after seeing one of Bose's demonstrations presented him with a special edition of his collected works bearing the inscription "From the least to the greatest biologist". Roman Rolland sent his *Jean Christophe* with the note "To the Revealer of a New World". The editor of the *Spectator* of London organised a lunch in his honor where the greatest literary people like Galsworthy, Noyes, Rebecca West, Norman Angel, Yeats Brown and others came to offer congratulations to one who had in so eminent a degree enriched human thought. They asked him to tell them the significance of his discoveries, and the aspirations of India and the influences which contributed to the new renaissance.

Bose's address in reply produced the most profound impression among his distinguished audience who had no difficulty in realising the baselessness of the slander against the people of India that had been circulated for propagandist purposes. The *Spectator* published several articles from the pen of its literary editor, who also contributed a striking article in the *Fortnightly Review*; the following extracts are taken from these articles:

"In Bose is seen an invincible, perhaps immortal quality which has given a permanence to the Indian civilization such as no other nation has approached. In Sir Jagadis the culture of thirty centuries has blossomed into a scientific brain of an order which we cannot duplicate in the West. We find in him a spiritual sense difficult to define, intangible yet evident, preeminently of the East; the quality out of which all great faiths have grown."

"His life is entirely given to the institute that bears his name. It is a threshold whence we may see visions of a future emancipated by science, as a worshipper in an Indian temple may see from the glare and din without, the cool shadow of an inner shrine. Beyond that lie other shrines, other mysteries. To the fanes of India the devoted bring offerings of white jasmine, sym-



bold of pure in heart. It is such a wreath that Sir Jagadish had laid upon the altars of Science."

But is not the woman of India taking her proper share in the great national revival? The writer answers:—

"Bose had three gifts of the gods—a heart for any fate; a democratic education amongst his own people, who number among them some of the subtlest thinkers in the world; and a helper in

Lady Bose who is a type of all that is bravest and most beautiful in Indian womanhood. She has been his mainstay throughout the difficult years of struggle, and she is beside him now that he is famous. Together they have achieved a great work for scientific progress, and they have set a sign and seal on the character of India's right to be a leader in civilisation."

Baden-Baden

Germany, September 3, 1928.

## RAJA RAM MOHAN ROY

BY C. F. ANDREWS

THE centenary of the founding of the Brahmo Samaj makes evident to us the fact, that Raja Ram Mohan Roy's greatness increases as the centuries pass and his light does not grow dim. It may be regarded as certain that, in another century's time, his name will stand out even more prominently in human history, and his pioneer work will be recognised by East and West alike as of paramount importance.

For it is not sufficient to regard him as merely one among the many great men of the Nineteenth Century. He stands in the very front rank of all, as the originator in the East of the vast movement of human thought that bound the two hemispheres of humanity closely together. He held a unique position, at the head of one of the supreme moral revolutions in the history of Man. It was through his genius, that Asia awoke and realised her true self in contact with the West.

Again, it is not enough to call him the founder of the Bengal Renaissance, or even of the Indian Renaissance merely,—though he was that in a superlative degree. But he was much more than that. For the Bengal Movement of last century, which he created, led the way to almost every subsequent awakening in Asia. Consider, for instance, the origin of the Meiji, or Era of Enlightenment, in Japan. Its beginning came nearly half a century later than that of Bengal, and it undoubtedly owed much at the start to the fact that another part of Asia was already remarkably awake. It would be possible to trace the effect of the Bengal Renaissance on different parts of India and through them on Western Asia.

Raja Ram Mohan, by his amazing genius, not only led the way; he also gave the principles which should direct the whole of this Movement in Asia forward on its right course. He realised that East and West had at last finally met. He grasped the true inner meaning of their meeting at a time when everything depended on the turn the movement would take in its first stage.

Ram Mohan Roy's further 'magnanimity' was this,—I am using the word in its literal sense of 'greatness of soul',—he aimed at a new era in Asia not merely in intellectual and social reform but also in religious thinking. He based everything he tried to accomplish upon the higher moral conception of God; and he kept that conception of God pure and spiritual.

The Brahmo Samaj, since his time, may possibly be regarded by those who have never thought much about the subject as small in numbers. But the spread of its seed-thoughts continues, and these are of far greater importance to mankind than the popularity of the mass mind. It is true, in all the highest spiritual things, that 'many are called, but few are chosen'. Thus Raja Ram Mohan Roy sowed in his own life-time seed-thoughts, which are beginning to bear fruit in our times,—a century later. They will continue to do so for many centuries hence, when other Movements much more popular today, and numerically much more powerful, are completely forgotten.

It is difficult, even in our own age, either to think or to speak too highly of such a genius as Raja Ram Mohan Roy. Indeed, it is practically certain, that we have



not yet been able rightly to envisage his true greatness in the vast perspective of the ages; for he will come gradually to his own, as one who was literally centuries before his time. What can be truly said is this, that the century that has now passed, since he founded the Brahmo Samaj, has been full of new discovery. Yet it has in no way superseded or made antiquated the central religious thoughts of Ram Mohan Roy himself. Much rather is it literally true to say, that his ideas about universal religion were so premature that they are only now at last coming to be fully understood and appreciated. Men are thinking their own thoughts after him, hardly realising that he had thought them out long ago.

A very interesting illustration,—which happened to me personally quite recently,—will serve to illustrate what I mean. I was staying with Dr. Barnes, the Bishop of Birmingham, whose reputation at Trinity College, Cambridge, as a mathematician and a man of science, is very high indeed. He is one of the few 'modernists' among the bishops in the Church of England to-day, and as such has been bitterly attacked by those who hold what are called fundamentalist doctrines about the Christian religion. He has also been attacked by the High Church Anglicans at the same time.

While coming over to France in the S. S. Athos II from Colombo, I had read carefully his book on Christianity. What immediately struck me was the likeness of his book on certain important subjects,—such as the magical theory of worship which he unreservedly condemned,—with that of Raja Ram Mohan Roy. The very argument against any use of idolatry, or magic, that the Bishop uses, as savouring of magic, is virtually the same as that used a hundred years ago by the Raja.

Another test may be applied, which is a very severe one on books of religious controversy. Usually, in such controversies, the writing about them dies a natural death along with the controversy itself. I have gone through one room after another, in the Cambridge University library, where books of this kind are piled high and never disturbed from their shelves. The dispute itself has been long forgotten and the books are forgotten with it. But whenever I have studied Raja Ram Mohan Roy's English works, it has always been borne in upon me, that what he has written

is living still and can be profitably read over and over again. For he always went down to principles and carried out his thinking work so thoroughly, that his words are fresh and living even to-day. It is good news that a collected edition of his works is being published, as a Centenary Memorial. Such a programme of revival of his writings ought to have heartiest sympathy and support.

Here again, I am not speaking merely from hearsay, but from my own practical experience. In the year 1917, when I was going out to Fiji alone, it happened that I had kept with me an old edition of his English works. These so absorbed my interest,—in spite of the usual sea-sickness that I have on every voyage,—that not only did I read through the whole from beginning to end, but when I had finished, I actually went through most of his writings a second time on the same voyage,—a thing I rarely am able to do, even with a modern book, however interesting and important.

This article is in no sense intended to be comprehensive. It is written under great difficulty owing to lack of leisure. But it is not possible to conclude it without a reference to his character and personality. These in many ways were as unique and outstanding as his thoughts and writings. He was a moral hero among men.

The boy who, at the age of fifteen or sixteen, could dare to make alone on his own initiative a perilous journey across inaccessible mountain passes into Tibet, simply in order to obtain first-hand knowledge about another religion, while he was making a comparative study of the different religions of mankind,—such a boy is certainly a unique figure in human history. He ranks, even on that account alone, with the greatest names as a scientific explorer. He may truly be called the founder, in our Modern Age, of the science of Comparative Religion. It must also be remembered, that the idea of religious harmony, came to him, not in the midst of an intellectual ferment surrounding him on every side, but rather in the midst of a Brahmin Orthodoxy so confined that there seemed hardly any escape from its bondage. Not only did this young boy leave his home on this adventure, but he was able afterwards to reconcile his orthodox father to what he had done, bringing him in the end to recognise his moral purpose and high endeavour. It has also to be remembered,



that his personal courage was so great that he went about for many years in almost daily danger of death at the hands of those who bitterly resisted his reforming spirit and misinterpreted his motives. His courage never failed him, nor did his immediate forgiveness of personal injuries ever grow dim. He was ever large-hearted, charitable and generous in his thoughts and actions.

There is one pilgrimage I always wish to pay in England, whenever I return there from India. It is to the last earthly resting place of the mortal remains of Raja Ram Mohan Roy,—the one human being of modern times, who has done more than anyone else to reconcile East with West and West with East.

## COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticising it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor, *The Modern Review*.]

### Mr. Dilip Kumar Roy on Musical Education in Bengal

May I humbly suggest that your paper at least should be superior to countenancing bitter personal attacks which contain venom in lieu of argument? If I differ from Grasshopper on musical grounds by all means let us controvert each other by reasoning. But why such virulent personal attack and that too not openly? Why does not Grasshopper disclose his name? Very soon a letter will be published in the press in which Pandit Bhatkhande has expressed his poor opinion of the Bishnupur style. It is against this style that we wage war—not against any personalities. So why bring in personalities in such a respected journal as yours and that under a mask? I have never attacked Gopeswar Babu personally. I have only depreciated his style.

I will not reply to the challenge of the Grasshopper of my musical ability because I cannot accept a challenge unless I know the identity as well as bonafides of the man who throws down the gauntlet. Otherwise, I would easily show to him that I can sing *Multan* or *Lalit* (though *Sri* I cannot sing well) to the *talas*, *madhyaman* or *aretheka*. If however "Grasshopper" is sincerely open to conviction I am agreeable to inviting him to a musical demonstration as well as discussion which will be presided over by a man like Bhatkhande or Rai Bahadur Surendra Nath Majumdar (whom Rabindranath considers to-day as the greatest living classical Bengali singer). But as I am not quite sure whether Grasshopper wants simply to discredit me with insinuations and imprecation, I will try to prove that these are not true.

(1) First, as for my silence touching Doctorate of Music. It is quite a few years when I first

publicly proclaimed that I was not a doctor of Music. See our well-known controversy in the *Forward* entitled "Comments and Reflection on classical Indian Music" between me and S. J. Pramathanath Banerji—the musician against whom Sarat Chandra took up his sarcastic pen in the *Bharatbarsha*. (I refer to this to show that the controversy is well-known.) In this letter I wrote: "First of all, I must let Mr. Banerji know that I am not a Doctor of Music. I do not know why he has taken me for one." If "Grasshopper" wants I can show him the whole letter. I have its cutting still. Then again in the Lucknow University where I was given a reception by the students and professors—a gathering of over 1500 people—I had interrupted the President G. M. Chakravarti, the late Vice-Chancellor when he had referred to me as a Bachelor of Music. I can say with absolute honesty that I have never let such statements pass unchallenged or wanted to profit dishonourably therefrom. But surely one could not go on contradicting till doomsday if people would persist in calling me Doctor—my public declaration notwithstanding?

(2) Secondly, as for my conversation with Tagore entitled "The Function of Woman's Shakti", I beg to claim that it was published in the *Vishva-Bharati* without my knowledge. Thus I am not responsible for the omission of the preface which Tagore had written at the head of the original Bengali version. If anybody is responsible for this omission it is either Rabindranath or Surendranath, editor of the *Vishva Bharati Quarterly*. I vouch for it that both will testify to this truth. In the preface of my book which will soon be published in the West under the name "Among the Great" containing my authorised interviews with Rolland, Russell, Tagore and Aurobindo you will see this acknowledgment made in the preface. This is now with Sri Aurobindo at



Pondicherry who is revising my report. The "Grasshopper" can verify this if he writes to Anubindo for the paragraph wherein I have admitted that this article was not written by me at all except for my questions therein. Surely, this should be convincing as showing that this preface I wrote in August last before the accusation of Grasshopper.

(3) Thirdly, I want to maintain that it was no snubbing that I had from Rolland. He simply took it amiss that I should have published his letters without authorisation and that with comments. I had apologised to him and he has been corresponding with me as affectionately as ever as will be shown when I will shortly publish his last long letter (dated 22.8.28) in which he has corrected all my interviews. I can show this letter to Grasshopper if he really wants to be convinced. He will then probably agree that my interview with Rolland on Vivekananda was simply misreported at places. That is all. There are three other reports which have needed very little revision as I can show Grasshopper if he comes to inspect Rolland's marginal corrections with his own hand. It will take too long to exound where I differed from Rolland in music. Suffice it therefore to say that it was not anent European music but apropos appreciation of Indian music in the West. Thus I have never indulged in wise dissertations on *European music*; I had only expressed my doubts whether European musicians could be quickly emotionally moved by our high-class *Raga* improvisations. Surely on this point I may well have my doubts!

One last point. I have never attacked Gopeswar Babu personally. It is his Bishnupur style I am up against. I know even this cannot but pain the admirers of that style now, but as I believe that if people heard really good styles in music they would lose their admiration of this indifferent style, I am for introducing the best style. That is all. I do not see why this should anger Grasshopper so much.

Let me end with a citation from a letter of Pundit Bhatkhande (dated 3.10.28 from Bombay) which is extremely relevant particularly at this juncture:—

"You were present at the last three sessions of the All-India Music Conference, and must have seen for yourself how the performance of the experts that came from Bengal failed to appeal to Hindustani audiences. Not that the *Ragas* the experts sang were incorrect from the point of view of grammar and technique but the fault was in the wrong pronunciation of the *Swaras* and *Bols*, in fact, in the general style of singing."

I quote this because in our country people too often confuse between grammar and style and therefore fail signally to appreciate what (on earth) is meant by style!

This unenlightenment has indeed surprised me. Fancy the same inexpertism in literary criticisms! But let that pass.

But Rabindranath, being a supreme stylist in literature, appreciates this: that is why he sent a Professor to see the D. P. L., urging the latter to call in Pundit Bhatkhande instead of the Bishnupur stylists and that is why he sent me a telegram: "I strongly recommend Bhatkhande for directing musical studies in Bengal."

This telegram I have handed over to the D. P.

L. and was read out the 14th September at the Rotunda meeting.

But surely such attempts on the part of the poet or of Pundit Bhatkhande do not mean that they bear a personal grudge against Gopeswar Babu?

DILIP KUMAR ROY

### "Grasshopper's" Rejoinder

I have gone through Mr. D. K. Roy's answer to my letter a copy of which you so kindly sent me. D. K. R. seems to be more concerned over vindicating his own honour, which he believes has been besmirched by my "personal attack" than with music and its teaching in Bengal. I shall therefore first of all take up this question of "personal attack" and then proceed to other things.

The point at issue was the musical knowledge and skill of S. J. Gopeswar Banerjee, and S. J. Dilip K. Roy was the principal critic of G. B. The practice of music is a part of culture and, it was for this reason, that I attempted to put to test the musical and cultural pretensions of the critic D. K. R. If in the course of my examination of D. K. R.'s credentials, I have presumed to suggest that he is not above narrow bias and intensive dislike or love of persons as against principles, it was not with a view to lower D. K. R. the man in the public eye; but to arrive at a proper valuation of the critic D. K. R. This was no "personal attack" just as D. K. R.'s attempt at discrediting G. B. in every conceivable way before the public was no personal attack.

D. K. R. is very frank regarding his lack of of a Doctorate. If he openly declares in a paper like the *Modern Review* that he has never received any degree or diploma in music anywhere I have nothing more to say on the point.

I am also glad to learn that he was not responsible for the mistake in the *Star*, which credited him with the authorship of things written by Rabindranath Tagore. I hope that the recent article on "Simplicity and Elaboration in Music" in the *Sravan* number of the *Visva-Bharati Quarterly* is really by himself and not again a mistake; for frequent mistakes react injuriously on public credulity.

D. K. R. says that M. Rolland did not "snub" him and that he still has great affection for D. K. R. In my opinion one can snub a person as well as have affection for him, and that even such *enfants terribles* as D. K. R. himself are sometimes extremely lovable persons. Rolland wrote about D. K. R. as follows in the *Prabuddha Bharat* of June 1928.

"I have read in the February *Prabuddha Bharata* an interview which Dilip Kumar Roy has published about me...I am much dissatisfied with it...He attributes to me remarks entirely different from those which I made.

Then Rolland points out four glaring misrepresentation by D. K. R. connected with his views about Europe's interest in Asia, the Schopenhauer Society, Gandhi and Social Service and other things. If D. K. R. refuses to feel snubbed after this, I only admire his grit and apologise for having attributed him with such sensibilities.

We now come to music, style, Bhatkhande, etc. etc.



I find that D. K. R.'s main grievance against Gopeswar Bannerjee is that his songs and style are not liked by Hindustani singers and by Bhatkhande. This does not convince us. Bengalees often like things what men of other parts of India do not like and vice versa. This does not prove anything about the excellence things Bengalees or Hindustani. Secondly teaching of music has more to do with grammar than with "style." Gopeswar Banerjee's pupils do not (unfortunately for them) always attain to his style. Some of them sing quite like D. K. R. when they choose the path of cheap decorative variations and leave that of the grander syntheses found in the great *Ragas* and their expression in the difficult *Talas*. By D. K. R.'s own confession we learn that he cannot sing *Sriraga* nor in the more difficult *talas* like *Choutal*, *Dhamar*, *Surfacta*, etc. I am of opinion that *Dhrupad*, is the soul of Indian music. A system in which there is no place for *Dhrupad*, as evidently will be any system which D. K. R. instals, is as effective in keeping the spirit of our music alive as any system of art instruction, which scratches out drawing life study, nature study etc., and fills up the whole curriculum with decorative designing only. Like literature which contains only lyrics, skits and sketches it will turn its students into cultural Surf-riders who after all do not rule the waves, as do the battle-ships, merchant men and submariners. I believe D. K. R.'s choice of musical style is merely the outcome of that superb eclecticism of his, which is ever outward-bound for finding his own nation's soul, collecting knick knacks from the surface of all cultures and expecting to put life into his own national culture by polishing and adorning its surface only, leaving the vitals to take care of themselves. Style is found in men's clothing, character in their soul. We want our musical instruction to mould our musical character and this Gopeswar Bannerjee can achieve much better than anybody else including Surendranath Mazumdar the greatest musical genius of Bengal.

yours etc.

Grasshopper

P. S. D. K. R. bemoans G. B.'s inability to pronounce Hindi words correctly. Assuming this to be true, we are not ashamed of G. B. for this failing. Bhatkhande in his letter published in the *Forward* says that if he were to arrange musical instruction in Bengal, he would allow the pupils to be taught one or two Bengali songs. I hope I shall die before I hear the wonderful songs of Rabindranath or some other composer mispronounced by *Hindustani Ostads* who will be teaching music in Bengal.

### A Letter from Rabindranath

To  
The Editor,  
Dear Sir,  
Mr. Dilip Kumar Roy on reading the comments

in *Modern Review* with reference to himself has written a letter to Rabindranath. The poet had asked me to let you know his views on the matter which are as follows :—

"My discussions with Sriman Dilip Kumar Roy were published in *Probasi* in Bengali and in *The Viswasbharati Quarterly* in English. I had to say in the prefatory remarks of the said article in *Probasi* that the language of the article was entirely mine. I left out that portion of my article in the English translation as irrelevant. For this reason the public might have thought that as the article contained the name of Mr. Dilip Kumar Roy, both the English and Bengali versions of it were written by himself. But, Mr. Dilip Kumar is not responsible for that idea of the readers. When he would be publishing these articles in some periodical or in the book form, he would undoubtedly disclose their true authorship.

"Srijut Gopeswar Bandyopadhyaya unquestionably deserves to be regarded as the greatest musician of Bengal. There is no reason to deny that he has acquired high proficiency by cultivating the Hindusthani music for generations. I believe that Srijut Bhatkhande is second to none in his knowledge of the science and technique of Music. I do not, however, approve of it that any other master should be cried down simply to show off S. Bhatkhande."

Yours etc.

Amiya K. Chakravarty\*

### Pt. Jawaharlal's Address at the Students' Conference

In your issue for October you have been good enough to comment on my address at the Bengal Students' Conference. In one of your quotations a slight but vital error has crept in and you will permit me, I hope, to correct it. Speaking of communism I said :—

"I do not propose to discuss it here but I wish to tell you that though personally I do not agree with many of the methods of the communists and I am by no means sure to what extent communism can suit present conditions in India, I do believe in communism as an ideal of society. For essentially it is Socialism, and socialism I think is the only way if the world is to escape disaster.

By an unfortunate error I have been reported in some papers as having said that "I do not believe in communism as an ideal of society."

JAWAHARLAL NEHRU

EDITOR'S NOTE. We took the extract from a daily paper.—Ed. M. R.

\* This is a free translation of Mr. Chakravarty's original letter, which was in Bengali.



# INDIAN Womanhood



The Hindusthan Association of America, New York, and the Indian community of the city gave a farewell picnic in honour of Miss PRANJAM THAKOR, B.Sc., M.A. (about whose academic distinctions we referred to in *The Modern Review* for August) and Miss SYBIL PRAMILA PETERS, B.A., on the eve of

the Hindusthan Association, Miss THAKOR being one of the Vice-Presidents. In the course of her special work in connection with training in rural education, Miss THAKOR had to travel extensively in America. She was awarded by the Teachers' College, Columbia Univer-



Miss Pranjam Thakor



Srimati T. Kanaka Lakshamma

their departure for India. They have decided to take up educational works, particularly rural education, in India. Both the ladies were among the active members of

sity, New York, one of the Macy Scholarships of the International Institute. Prof. William H. Kilpatrick of the Columbia University, and Prof. Mabel Carney the Head of the Department of Rural Education, spoke highly of her attainments and character.

Miss PETERS who comes from the Isabella Thoburn College of Lucknow, studied at





Miss A. C. Kuriyan

the Lincoln University, Nebraska, receiving her B.A., degree in June 1928. In her college work Miss PETERS majored in education. In India she expects to devote herself to the village school organization.

MISS A. C. KURIYAN, B.A., has recently been appointed a *Barbour Scholar* in the University of Michigan, U. S. A. She has



Miss B. Indiramma

done teaching work in Travancore for two years and on her return from America she will be attached to the Post-graduate Department of the Faculty of Education.

MISS B. INDIRAMMA, B.A., has proceeded to England to qualify herself for the M. ED., degree of the Leeds University.

SRIMATI T. KANAKA LAKSHAMMA M.A., (Mysore), B.A. (Lond.) of the Mysore Education Service has recently been appointed as an honorary professor in Jaya Tilak's Ananda College, Ceylon. She is also highly proficient in music.

## GLEANINGS

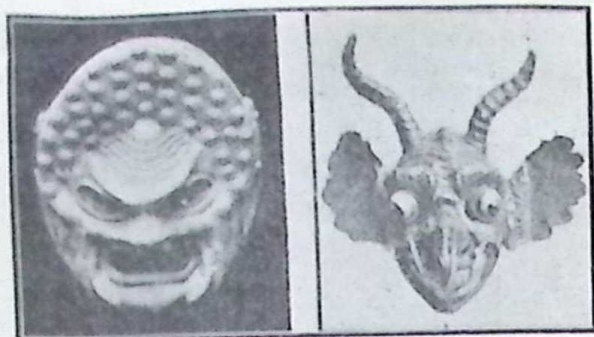
### The Tradition of False Face

The mask is returning to our theater Eugene O'Neill seems to be obsessed with the fact that in life we are all hidden behind our masks and in two of his latest plays the mask is an important feature. The *Illustrierte Zeitung* (Leipzig) recalls, in an interesting article by Dr. Georg Jacob Wolf, the historic use and abuse of the mask. For their high birth and connections we must, he insists, "go back to the most ancient times and to the farthest zones" where we find these little objects given "something precious, something in the nature of a religious cult, which endows them with reason and a deeper meaning." For "When the carefree Greeks celebrated the feast of Dionysius, the great or rustic Dionysian

feasts, at which life and lust were more deeply penetrated, they painted themselves with wine dregs—a sort of war-paint of joy. Later they preferred the use of red lead; then they covered their faces with vine leaves; still later they chose, in place of these, a covering of linen which was painted and had slits for the eyes and mouth. The linen, in turn, made way for leather which was occasionally gilded. Finally, masks, the genesis of which we have before us, were carved of wood, or they were formed of clay and baked. During the course of centuries actors indeed were the real mummers of the Dionysians, and their masks had developed along two lines tragedy and comedy. For example, the double mask with the serious, and the humorous, faunlike laughing face.

The Romans placed the greatest emphasis on





#### CLASSIC AND MEDIEVAL MASKS

(Left) Roman comedy mask, molded from a model found in excavations of a Roman pottery near Augsburg. (Right) Devil mask used in the Perchten Dance, now in Salzburg Museum.



#### CARNIVAL MASKS USED IN ROTTWEIL

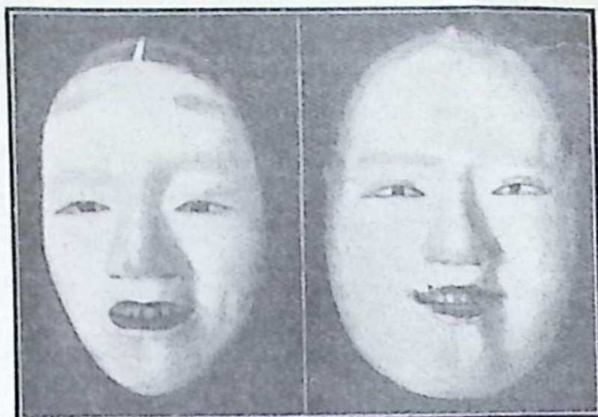
(Left) Fool with bells, (right) Feather John. The "Ride of the Fools" is still given during the carnival season in Rottweil, Germany.



#### CARNIVAL MASKS USED IN WERDENFELS

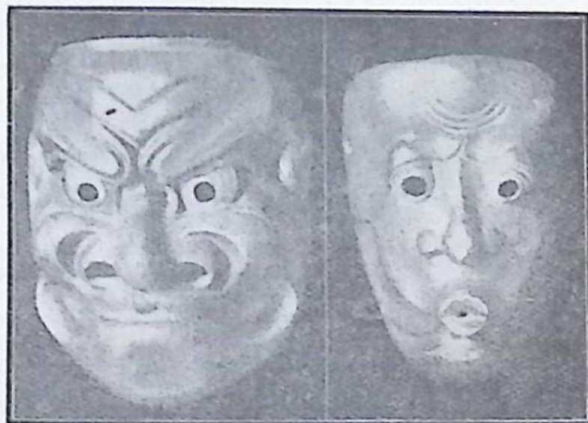
Still worn in Garmisch and Partenkirchen during the Carnival

the mouthpiece as being the characteristic of the mask. "The mask, which had now become particularly hideous, was no stranger to the mystery theaters of the Middle Ages which, like the antique drama, had grown out of the cult which originally dealt only with themes religious and solely served the Church...



#### FASHIONABLE LADY AND SERVANT Masks for the Japanese No Dance.

Through Gozzi and Goldoni, Venice became the center of the *Commedia dell'arte* and the mask descended from the stage to the people. One cannot imagine Venice in the throes of carnival without masks. At the same time the memory of paintings by Tiepolo, Longhi, and Guardi arise, with their rococo Venetians who appeared so often with masks that one was forced to realize that the Venetians and masks were inseparable. This was not only true of the merry carnival period, but it was also true in Venice of the seventeenth and eighteenth centuries, at all times of the year."



#### JAPANESE TEMPLE AND DEMON MASKS

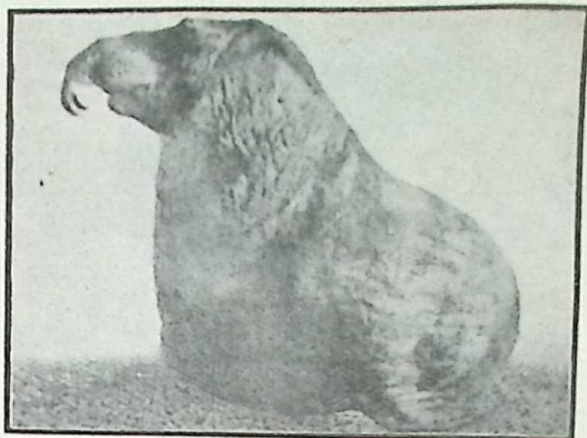
The writer now turns to others: those of the Orientals, the court masks, the



temple masks, and the demon masks. "In Africa, in the Far East, occasionally in Japan, in China, in Siam, in the South Seas and in Central America the mask has been known and used from ancient times as it was known and used in Egypt....And this proves a basic reason for the wearing of all masks. Man wishes to be other than he is usually mightier or more powerful. ...The fundamental idea is this: escape from oneself to an imaginary individuality—a sort of reincarnation here on earth all brought about by the small object which we place in front of our real face at carnival without giving so much as a single thought to the cultural meaning of the mask and the thousand years of its development."

### The End of the Mammals

In *Discovery* (London), H. J. Massingham gives some startling facts to show how rapidly man is exterminating other forms of mammalian life, largely for commercial reasons. "We have first of all to record the total disappearance of such animals and birds as the Blue Buck, the Quagga, Burchell's Zebra, the Passenger Pigeon, the Great Auk, Steller's Sea-cow, some of the great Land Tortoises, and other species of bird, mammal and reptile within the last hundred years....Deer was declared extinct all over the 'dry zone' of Burma, and the once-common Swamp Deer was very scarce. The Indian Gazelle was reduced to a like poverty of numbers by the method of driving the terrified animals into ravines with nets stretched across them. In the once teeming country of Nepal Terai, it is now 'extremely unusual to see any



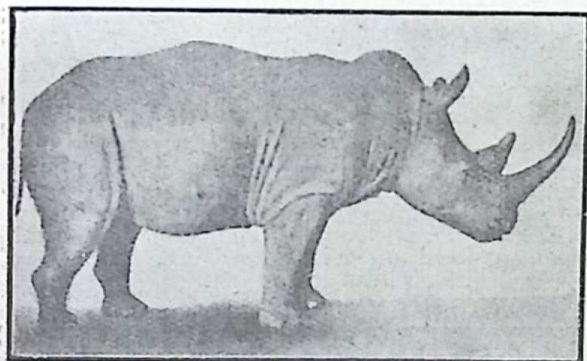
THE NORTHERN SEA-ELEPHANT

This huge sea mammal, that once frequented in great numbers the Californian coast is yearly becoming rarer

civilization' is often quoted as the inevitable cause for this impoverishment, whereas a consultation of data reveals that commerce is the real angel of Death.

### Brains—How Come?

His better brain makes man supreme over the other animals. The gap is wide between him and his nearest rival, there is a real problem here, the problem of how man got that way. The modern scientific answer is that man's hands made his brains. It must be confessed that the earliest grandfather of them all, old *Pithecanthropus Erectus* of Java, was an un-lovely low-brow. He was not an ape, oh no, but he certainly had the marks. In the scale of brains, he stood right between the ape below and ourselves above. With hands he handles things, examines them, does things to them. He always learns best by doing. He learned reality by doing, for it really works. Apply an idea and you test



A DISAPPEARING GIANT

The white rhinoceros, the third largest land mammal living, seems doomed to speedy extinction. Last year it was estimated that only one hundred and fifty specimens of this species remained.

deer at all. The Pink-headed Duck is now extinct, while the Great Indian One-horned Rhinoceros only survives in a small district of British Assam. ...Lieutenant-Colonel Faunthorpe concluded that 'within a measurable space of time there will be practically no game (outside the Government Forest Reserves) left in India.' The 'spread of



Chimpanzee



Java Ape-man  
Courtesy J. H. McGregor

it. If it is true, it works; if false, it fails. Man got his truths that way. As he does his doing with his hands, he got his truths through his





Man



Ape-man



Ape

never more than minor assets if they have no hands to do their stuff. Brains without hands never amounted to much, so they did not evolve. Brains with hands meant a lot, so they evolved rapidly.

As long as we travelled on four feet, the hands were kept busy as feet and could not develop into real hands. This held the brain, the partner, down, too. Luckily for us, one of our ancestors made just the right move. He climbed into the trees. That is how he got his hands. The brain followed.

Some of the descendants grew big, much too heavy for tree life and so they took to the ground. In the trees they had acquired the semi-erect attitude which partially freed the hands and as the free hands were too handy to lose, they became more and more erect. The tools of the hand relieved the heavy work of the jaws and the jaw grew smaller. The lower face receded, while the growing brain-case bulged up-ward. Man became a high-brow.

—Evolution

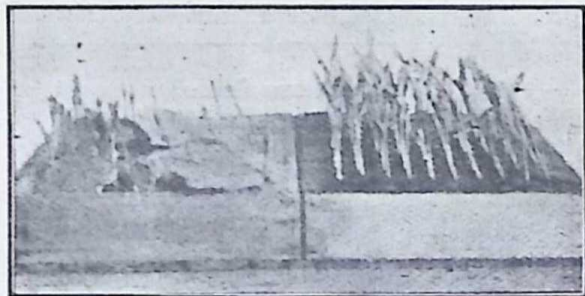
### Farming Under Paper

We may grow all our crops under paper before long, thinks Milton Wright, who contributes an



#### HOW PAPER HELPS THE ONION CROP

The unprotected soil in the box on the left formed a hard cake, through which the onions had difficulty in forcing their way. The onions on the right were planted under paper, which kept the moisture in the soil.



#### CUCUMBERS GROWN WITH PAPER AND WITHOUT

The luxuriant cucumber plants on the reader's left were grown under mulch paper, while those on the right were raised in the usual way.

Note the difference.

hands. This was one of those partnerships between a thinker and doers, in which either would fail without the other. Brains are usually assets, but

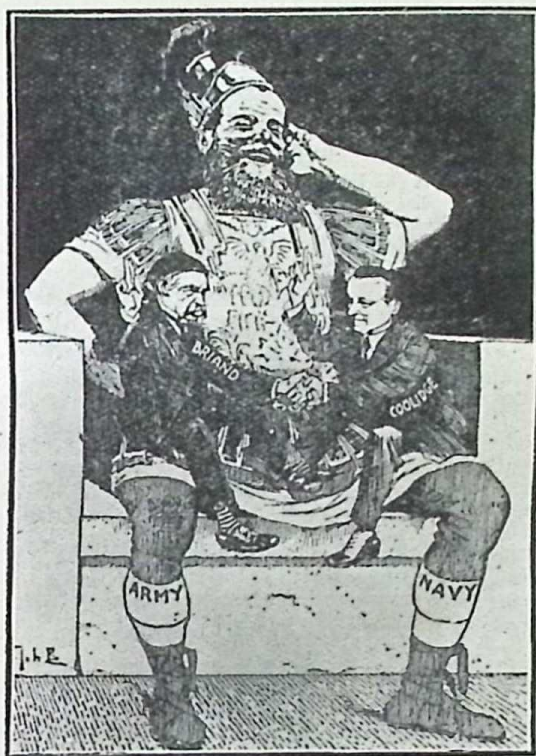


article on this subject to *The Scientific American* (New York). His conclusion is based on the success of this method in Hawaii. The pineapple growers of that territory last year paid \$500,000 for paper under which to grow pineapples. The growers raise 30 per cent. more pineapples than they otherwise would—and there is a tremendous saving in labor. He goes on: "On a sugar plantation near Honolulu, before the World War, Charles F. Eckart found it a stupendous task to keep down the weeds. 'If only Eckart could find a mulch that would control the weeds permanently, he would be making a tremendous stride forward. At last he hit upon a tough kind of paper. The sharp shoots of the young plants easily stabbed their way through, but the weeds were smothered. The idea grew. The use of black paper, it was

found, raised the temperature of the soil. The activity of bacteria was increased. The moisture remained in the ground until it was absorbed by the plant roots instead of being wasted quickly by evaporation. Then, too, the paper preserved the original cultivation of the soil throughout the growing period. 'Applying mulch paper to a crop area is simplicity itself. The paper comes in rolls—150 or 300 yards long, and in widths of 18 and 36 inches. The farmer lays the roll down across one end of a row of cultivated soil and unrolls it to the other end over or between the beds. The paper is thus in direct surface contact with the beds. Where drill crops are to be planted a strip of two inches or less is left between successive strips. The paper is anchored to the ground with stones, staples, or with dirt turned over the edges.'



This great stone symbol of American-Chinese amity at Chafoo, China, with a quartette American sailors, bears the following inscription on its centre tablet (top)—Dedicated to and Erected in honour of the Citizens of the United States of America—Our Friends across the seas. May there be eternal peace between our two peoples—Lin Tze Heng—September 1921.



An Amsterdam View of the Kellogg Pact which will be appreciated now, when the Anglo-French Naval Pact is said to have "angered" Coolidge





### Shadow-pictures at Java

In the *Visva-Bharati Quarterly* for July Rabindranath gives an interesting description of the shadow-pictures at the palace of Raja Soesoe-poenan at Soerkarta—the head quarters of one of the biggest ancient families in Java.

This is a speciality of this country, worthy of remark. The shadows of figures cut in cardboard, and fixed to long rods, with movable limbs worked by strings, are thrown on a lighted screen. The text of the story is chanted by the narrator, and the pictures have to follow its incidents. The *gamelan* concert accompanies the show. If only we could have given our history lessons like that—the schoolmaster telling the story, a marionette show giving a visual representation of its main incidents and a musical accompaniment voicing the emotions, with various tune and time!

The life of man with its joys and sorrows, its trials and triumphs, courses along in waves of form and colour and sound. If we reduce the whole of it to sound, it becomes rich music; similarly, if we leave out everything else except its motion, it becomes pure dance. Whether it be rhythmic melody, or only rhythmic movement, it has a progress which influences our consciousness into a similar flow and keeps it alive and awake. Any deep realisation involves a rhythmic stimulation of our consciousness, and these people have kept alive the stories of the Ramayana and Mahabharata with the constant swing of such movement. Like waves of emotion they stream over their lives in a continuous cascade. It is as if, in their eagerness to taste the delights of these they have naturally evolved this form of self-education eminently suited to their own temperament.

To come back to the shadow pictures, they were a form of story-telling by movement, just as was their dance. For it became clear that their dance, also, is not intended to display the beauty of motion, but is their language,—the language of their history and their annals. Their *gamelan* also is but a tonal dance, now soft now loud, now slow now swift,—it also is not intended to express musical beauty, but is only a setting for the rhythm of their dance.

When we first entered the part of the hall which was on the lighted side of the screen, the effect was somewhat disappointing. Then we were taken over to the dark side where the women were seated. Here the pictures of their manipulators were no longer visible, but only the shadows dancing on the lighted screen, like the dance of Mahamaya on the body of the prostrate Shiva. We see creation only when the Creator, who abides in the region of light, conceals himself

behind it. He who knows that with the created forms the Creator is in constant connexion, knows the truth. He who sees the process of creation apart from the Creator, sees only Maya. There are seekers of truth who would tear away the screen and go over to the other side,—that is to say they want to see the Creator apart from his creation,—and nothing can be so empty as the Maya of their illusion. This is what I felt as I looked on this show.

### The Reform of Calcutta University

In an informative article in the *Calcutta Review* for October Prof. J. W. Gregory, who came to India as a member of the Calcutta University Commission of 1917-19, puts forth a vehement plea for reform of the Calcutta University by effecting the separation of its teaching and examining work. We are told:

In 1918 Calcutta University had a larger number of students than any other university in the world. It had 28,400 students, and the number has since risen to over 34,000. It has been exceeded by Columbia University, New York, with its 34,247 in 1924-5, which I am informed has been surpassed by the Federal University of California. The huge European and American Universities have two advantages over those of India; they are fed by better schools and can rely on a larger expert educational "posse comitatus" for service on the governing bodies and Committees. Dimensions that may be tolerable in Europe and the United States may be unworkable in India.

Calcutta University, with its 51 colleges and 28,400 students, and its jurisdiction over 288,000 students, has become both too large and complex for satisfactory management by any unpaid board. If the East Indian Railway were to replace its Directors and highest officials by an unpaid Committee of 100 eminent citizens, its trains would probably be less punctual than they are. One method of reducing the size of the University would be by depriving many of the colleges of their University status. This course has been recommended on the ground that the numbers of University students and colleges are in excess of the requirements of Bengal; but any policy that involved the abolition for many of the colleges of their university connexion would be strenuously resisted. That resistance would, I think, be inspired by a sound and creditable instinct. The belief in higher education is especially ardent in Bengal, and ambition to obtain a university training is particularly to be encouraged in a poor crowded community where the brain-power of the people



is the most valuable asset. The objection that the Universities train more men for degrees than there are posts for them to occupy applies to other countries besides India. We hear in Scotland of graduates making their fiftieth unsuccessful application for a post, and of others who, recognising the conditions, make no attempt to secure employment in their Honours subject. Sweden has recently established an organization to find work for its unemployed graduates, and a similar scheme has been proposed in England. Nevertheless the University degree is steadily strengthening its position and, during the past 20 years, has beaten the technical college diploma out of the market.

### The Peace of the World

In the September issue of the *Indian Review* Mr. C. F. Andrews records some of the efforts that have been made to bring about world peace by the big powers in Europe and elsewhere and attempts to appraise their real value. The writer observes in conclusion:

My own heart is as sore as everyone else's when I look out on Europe and the World today. Politicians are trifling. Like foolish, senseless children they are playing with fire. No lesson seems to have been learnt: no warning appears to have gone home. The appeal is still to passion, not to reasons; to momentary excitement and applause, not to the eternal verities. Nevertheless, it is impossible to give way to despair. We must learn and hope. We must strive on without thought of despair.

I am writing this on board a French Steamer after a miserable buffeting in the monsoon waters. Day after day we seemed to make no progress: day after day it was harder to hold up one's head amid the miseries of sea-sickness. Yet here to-day the misery is past and calm waters have been reached. The parable is easy to read. Humanity is now in the trough of the monsoon seas, battered and tossed by the tempest. But we have only to keep our course straight and our hearts brave to come out at last into calmer waters peacefully and at rest.

### Universal Suffrage and India's Womanhood

Referring to the legislation establishing universal suffrage in Britain *Stri-Dharma* for September observes editorially:

The legislation establishing universal suffrage in Britain comes into force from September 1. By virtue of this new Act, women will be entitled to vote at the age of 21 on the same terms as men. The number of women who will reach majority on that date is calculated at 51.4 millions. This will be a phenomenal windfall, over and above the millions of elder women already enfranchised. Thus the next elections will see a great stir at the polling booths. The long struggle of the

British women has at last ended in victory—as all struggle for freedom must, if carried on with faith, determination and self-sacrifice.

Judging from the social revolution in Turkey and the awakening in India, the emancipation of the women of the East does not seem to have involved much noise and clatter. It is not that we have been without our pangs of struggle. Whether we have been spared unseemly wrangles by the chivalry of our men, or whether our abhorrence of scenes and dread of estrangement sustained our endurance, it is futile to discuss to-day. Time has not yet arrived to take a review with a historian's detachment. Besides, the fight is not all over. Unlike the West our fiercest battle will rage, not round the employment bureaus or qualifying academies, but round the domestic hearth. We are not out to compete with men for livelihood or profits, though we certainly claim the right to do so whenever necessary. Our vital need is freedom from the bondage of customs which exploit us for the selfish indulgence of man. It is in the home that we must assert our right to God's sunshine and air, to knowledge and cultured intercourse. Above all, it is there that our will must prevail in forming life's links and in determining life's goal.

It must be recorded, in justice to the present generation of men, that they are realising in growing numbers the iniquities of their forerunners, and have taken an early opportunity to share with us their growing political power. That power to us is but a means to an end. Men have made a mess of things everywhere. Problems of communal strife, of criminal reform, of social evils, of labour and capital are all crying aloud for solution. It is time we tried our hand, not only at shaping our own lives, but also at setting our national house in order, and we are determined to do so with the help of this new power.

### India and Modern Thought

In the course of an illuminating article in the *New Era*—a newly started monthly published from Madras, the Late Lord Haldane expressed the opinion that there was a fundamental basis in common to the spirit in the East with that of the West. we read:

The British Empire is entering on a new stage in its development. The principles recognised and adopted two years ago for that development express what is latent in the new stage. Wherever a dominion has reached a sufficient level in the practice of self-government, it is now recognised that it has freedom to govern itself without interference from London. It is open to it to secede from the British Empire if it should elect to do so. The movement has however been accompanied by another movement. The dominions generally have shown that they attach importance for themselves to remaining within the Empire on terms of complete liberty of action. Not only is this important to them from the point of view of wealth and trade and commerce as well



as of defence. It is important to them in another respect, which is each year growing more apparent that the Empire is consolidating itself in another fashion. Each year sees more of the best teachers of standpoints held in common going out to continue their work in the dominions overseas and more of the best teachers in these dominions are coming to Great Britain to teach our students' and to work co-operatively in the advancement of learning generally. The Empire is in short being unified intellectually.

Of course, this step forward requires the attainment of such levels as can enable it to be taken. If the Dominions are to be equal among themselves and with the mother country, they must have developed their standards of excellence to the necessary point. It is this that is making people turn with increasing attention to the development in India of the deeper outlook which has characterised its thought. A common misapprehension, even among philosophers, is that the quality of thinking of a nation can be readily estimated by glancing at what are really its superficial aspects. Because much of what is said in the name of that nation to-day does not seem to accord with Western sciences and all the ethical standards of to-day in the West, it is apt to be assumed that we may turn our eyes away from it. But this seems to be a profound error. To see what is the thinking of a nation which has produced a high level of idealism, we must understand the history of that idealism. It has been truly said that there is no one system of philosophy that will commend itself to all men individually. We have to study the history of reflection before we can appreciate what that history has brought to birth. The full truth lies in the development grasped as occurring from stage to stage. It is only so that the highest advances can be ascertained and estimated. Such an inquiry calls for the study of all phases of live history. It is useless to imagine that a reliable result can be reached by looking at what has been said, however apparently authoritatively, in any one generation.

### The Native States of India

Mr. Nabagopal Das writes in the *Presidency College Magazine*:

The cry for a responsible government whereby India will be able to put herself on an equal footing with the Dominions in her various relations with the British Crown has long been echoed and re-echoed throughout the length and breadth of India. And while politicians of all creeds, opinions and schools have been busy devising schemes along which the future governance of India should be directed, no one can afford to shut his eyes to the curious position in which the Indian States have been placed, and will probably be placed, in their relation with the Crown and the Government of India. The gentleman or gentlemen who first applied the term "state" to these territories must have been either ignorant of the real significance of statehood, or careless enough not to note that sovereignty which means 'the original, supreme, and unlimited power of the state to impose its will upon all persons, associations, and things within

its jurisdiction has been and is, absent in them. These "states" are states only by courtesy. They have, up till now, no control over anything that smacks 'foreign,' while in their internal administration, most of them, excepting probably only a few of the larger states have been deprived of a good deal of their freedom.

### Is Police Evidence Untainted

In the *Malayan Miscellany* for August Mr. J. Smiles observes why the general public do not put implicit faith in evidence tendered by police, we read:

Theoretically it would appear that the policeman who enters the witness box to give evidence against an accused person is not under any necessity of deviating from the plain and undistorted story which is "the truth, the whole truth and nothing but the truth." Considering that the magistrate's finding is, generally speaking, consistent with the principles of Justice, the representative of the law has nothing better to wish. His duty lies in the maintenance of law and order, and it befalls him to arrest or summon any citizen who may seem to have committed a breach of the law. Whether or not the offence is genuine rests with the magistrate to decide.

But the state of affairs from a practical point of view is entirely different. An ambitious constable cannot be content with the undecorated uniform that is his. By securing convictions against accused persons, his footing on the steep ladder of promotion is assured. With such an object in view he makes the best of every opportunity that comes his way. If he can with success impress the magistrate with the prisoner's guilt—genuine or otherwise—the rest is easy and, to him very pleasant to contemplate. A not particularly refined individual nor endowed with a first class education, his sense of proportion and fairness is apt to be, and indeed is, questionable. In short, the man who is entrusted with such grave responsibilities as concern the country is no more than a comparatively ignorant, uncultured person—two factors which are sometimes only too painfully apparent.

We entirely agree with the writers conclusions that

So long as the constabulary is enlisted from the low, uneducated class of Malays, that so long as no real standard of physical, mental and intellectual fitness is set up in the force, (so long as there are executive and judicial separation Ed. M. R.) so long also can no magistrate reasonably expect "the truth, the whole truth and nothing but the truth" from the policeman in the witness box.

### The Body and the Mind

*Prabuddha Bharata* for October has reproduced from the *Century Magazine* of America an article by S. T. from which we make the following extract:



We must have absolute control of the body. We must have absolute control of the mind. The mind is always in some sort of disturbance. Anything that comes along—any outside object, any slightest word that is said to us, any memory floating up from the past—can throw the mind into agitation, even positive passion; and in a moment all our high aims and intents are put to rout. How can the Soul, the Highest, be perceived, when all these blurring mind-waves are continually obstructing our true vision?

To control these waves, we must control their fine causes—the fine memories and impressions buried deep down in their subterranean labyrinths. Patanjali, thirty hundred years ago, worked-five out a system of analysis and control of the subconscious, beside which modern psychoanalysis looks like a child's primer. Its strength is in its linking of the spiritual, mental and emotional natures. Modern psychoanalysis gives mental training without high spiritual aspiration. It cleanses but does not inspire. It gives no driving motive, other than the well-being of the social group. Most religions, on the other hand, furnish plenty of inspiration and emotional drive, but have no psychological technique for wisely guiding or using the emotional force they rouse. They have one or two blanket formulas which they urge indiscriminately on individuals.

"Be good" say all the religions. "Be social" says modern psychology. But why? What I want is to be happy. And how?—when they are all these instincts stronger than I am, clamoring for satisfaction. Yoga links man's strongest desire (for greatest possible happiness) with his highest religious aspiration (for God, the supreme state of consciousness), and then furnishes him with a practical system of mental and spiritual training, by which to achieve the two in one.

Through Patanjali's system a man gets control of the body, control of the mind, control of the outside universe. When we have knowledge of a thing, full knowledge of it, we have control over it. By concentration, prolonged meditation on any object, we can get knowledge of and control over that object. When all the rays of the mind are focussed, we see that object in full light.

no longer be possible for Governments to plead want of funds in the spread of elementary education, nor can they take refuge behind the theory that the country is not ripe for the introduction of compulsion. Clause (xii) runs: "No person attending any school, receiving State aid or other public money, shall be compelled to attend the religious instruction that may be given in the school." The introduction of a conscience clause has been the subject of keen controversy for several decades in many provinces, but it is now happily a settled fact at least in some of them, and we are glad the Nehru Committee is giving the weight of its support to the idea underlying it.

### Some Practical Projects

Miss. A. B. Van Doren writes in the October issue of the *National Christian Council Review*:

A complaint sometimes brought against the Project Method is that in many cases the projects introduced are artificial, and in some cases useless. Successive classes build houses which in turn have to be demolished to make way for the work of the next year. In some cases it may be possible to avoid these difficulties by carrying on as projects the production of equipment really needed in school. In village schools, which are bare of furniture and equipment, why should not the project take the form of things actually needed for the carrying on of school activities?

As examples of such rural projects, one may mention the plans of a certain rural school in Burma. On Saturday morning the teacher and the older children co-operate in actually making the equipment that is necessary for the school. One morning they worked at cutting paper for school notebooks and stitching these together, and were able to sell the product at half the bazaar price. The next Saturday the village carpenter came and helped the boys to make a much-needed cupboard, in which books and equipment might be kept. The first products in this case will doubtless be somewhat crude, compared with the more careful workmanship produced by Sloyd and other formal methods of teaching. The motive, however, is so real and compelling that the teacher may feel assured of arousing genuine interest and purpose in the children, and hence of evoking an educational value greater than that produced by work mechanically perfect but disconnected with the needs and life of the school. This experiment was to be followed up by other attempts at necessary furniture.

The same school plans to attempt the preparation of simple text-books for the teaching of reading and arithmetic to the lower classes of the school. The teachers will plan easy lessons based on village life, so that books will be village-rather than town-centred. The sums and sentences which the teachers produce will be copied neatly by the older children in their transcription period. Little illustrations will be added by the children who take delight in drawing. The sheets will then be sewed together and bound in an inexpensive cover. Thus they hope to produce text-books at almost no expense, and at the same time to provide

### Education and the Nehru Committee Report

*The Educational Review* for August observes editorially:

Amidst all the political excitement in which the Nehru Committee has drawn its report of a future constitution for India, embodying Dominion status to the country, it has not forgotten the needs of education. There are two clauses of the Declaration of Fundamental Rights to which we should like to refer. Clause (v) runs: "All citizens in the Commonwealth of India have the right to free elementary education without any distinction of cast or creed in the matter of admission into any educational institution, maintained or aided by the State, and such right shall be enforceable as soon as due arrangements shall have been made by competent authority." It will



subject matter well adapted to the needs of the children.

Various types of weaving and basket-making may be utilised for the supply of school requirements. A school in the Central Provinces, where hemp is plentiful, weaves mats on which the children sit, to protect themselves from the chill of the stone floor. In other places bamboo, reed, or grass mats can be woven for the same purpose. In Burmese schoolhouses each child needs a reed mat before him to keep his pencils, seeds, sticks, etc., from dropping through the cracks in the bamboo floor. In India children will delight in making themselves baskets or paper boxes in which to keep their pens, pencils, seeds and sticks. Children in the higher classes in geography may co-operate with their teachers in making sets of maps for the wall. Ordinary globes are far too expensive to be bought for village schools. Quite a satisfactory substitute can be made by setting an earthen pot on its mouth, and drawing in and then colouring the continents and oceans. No school need do without a globe when one can be produced for four annas. Large relief maps of clay can be made in a corner of a room and coloured with bazaar paints, or can be laid out in the playground with the outlines indicated by lines of flowering plants of various colours. One school in South India walled its playground with a row of stones alternately red-washed and white-washed in ones, twos, threes, etc., to provide a large and delightful means of learning addition tables. A school that can afford coloured paper can produce fascinating wall friezes of elephants, camels, palm-trees and other decorations belonging to their Indian environment.

### Should the West Teach Honesty to India ?

Mr. A. S. Panchapakesi Ayyar, M. A. (Oxon) I. C. S., observes in *the Garland*:

Some westerners have told us from time to time what we have to learn from them. These include honesty, brotherliness, morality in sexual relations, real religion as opposed to superstition, learning in the arts and sciences, courage, physical, mental and moral, kindness towards all living creatures, the dignity of labour, a robust optimism and a will to reform the world.

The writer then "dispassionately" examines these claims of the West one by one. Regarding Honesty we read :

No one can seriously hold that the West can teach honesty to the East. The village servants in India who are paid ten shillings six pence per month and get no pension are entrusted with hundreds of pounds of Government money for being transported across wild jungles to the government treasuries, and rarely is there a case of defalcation. So too, the equally miserably paid postal runners and postmen are entrusted every day with hundreds of rupees' worth of money orders and value payable parcels and discharge their trust with an honesty which has excited the admiration and wonder of many an English official. I challenge

any western country to beat this record of some of India's poorest and most illiterate children. This honesty did not begin with the British rule. The British only utilized the system they found before them. No doubt, I may be told western commercial honesty is greater. It is not greater in all western countries. It is certainly great now in England and Germany if we regard relatively fixed prices and same quality as tests. But if we are to take into account the monstrous swindles as perpetrated on the public by western countries including England and Germany, such swindles as are caricatured in Tono Bungay, we shall hesitate before praising the honesty of western firms. Add to this the fact that even in England there are sometimes different prices for different customers and that in France and Italy merchants are as unscrupulous as in India.

If English and German merchants have recently learnt to make goods correspond to sample and to charge each class of customers much the same price it is only intelligent self-interest which makes them do so and not any passion for honesty. The atrocious lies indulged in by western diplomats are further proofs that the west is not exactly fitted to teach anybody honesty.

If further proof were wanted to show the colossal unfitness of the would-be teacher of honesty the horrible, campaign of lies spread by both parties in the last War would be enough.

The only serious argument which an Englishman can bring is the comparative absence of corruption in England and its comparative presence in modern India. I must candidly admit that there is less corruption in the inferior public service and specially the constabulary in England than in the same cadres in India. The greatest reason for this is the ridiculously low pay of these people in India. The London constable gets more than fifty times the pay of his Indian brother; even allowing for the difference in the value of money and the cost of living this means that he is getting about three times the pay. If we pay three times the present pay and enforce discipline we can get educated men of character who will stand comparison with the London constables. So too with the low-paid clerks and other inferior servants. Given the same adequate pay, I do not think that the Indian will be behind any other race in honesty. The spoils system of America and its periodical prodigies of corruption are unknown to India. I must also add that inferior government servants in France and Italy appear to be no better than their confreres in this country.

### Nishkamya Karma

In the course of his learned presidential address (published in *the Young Men of India* at the Andhradesa Social Service Conference Mr. K. T. Paul put forth a plea for a better understanding of social service. Concluding the speaker observes :

The Ancients knew human nature. They called service a Yoga, a process of discipline;



and so it is. They also reckoned it as one of the regular processes of discipline whereby the human soul is perfected in its long pilgrimage toward God. Karma Yoga is classed with Bhakti Yoga and Gnana Yoga, and it is recommended that all the three processes be pursued. But the essence of the discipline is in the freedom from Self. The supreme message was just on that point. It is there that a distinction was made; not *any Karma* but *Nishkamya Karma*; the whole of the heart so filled with love that there is no room for Self. Not for the pleasure or profit of one's self or one's family or one's social group or one's sect or religion or even one's nation, but in pure human sympathy to which it is constrained by a relentless conscience should the heart instinctively feel in unison with suffering wherever it is found and the hand and the foot the whole body and mind must hasten to do acts of relief. It is only such spontaneity, such sustained continuity, such freedom from every corrosion of Self which deserves to be called service. That is Nishkamya Karma. That and that alone can constitute to be a form of Yoga. Mark what our great Poet says:—

Leave this chanting and singing and telling of beads! Whom does thou worship in this lonely dark corner of a temple with doors all shut? Open thine eyes and see thy God is not before thee!

He is there where the tiller is tilling the hard ground and where the path-maker is breaking the stones. He is with them in sun and shower, and His garment is covered with dust. Put off thy holy mantle and even like Him come down on the dusty soil!

Deliverance? Where is this deliverance to be found? Our Master Himself has joyfully taken upon Him the bonds of creation; He is bound with us all for ever.

Come out of thy meditations and leave aside thy flowers and incense. What harm is there if thy clothes become tattered and stained? Meet Him and stand by Him in toil and in sweat of thy brow.

### Litigation

We read in *Harmony*:

The three crushing evils that India today groans under, are landlordism, usury, and litigation. Of these three, litigation is the most to be deplored, for through it, our men of light and leading are leading a vampire life, fattening on the fruits of the honest labour of a famished peasantry, who, in civilized countries, are immune from every burden. Only the other day, Mr. Churchill, in placing the English Budget before the House of Commons, said, "agricultural production was to be permanently and completely relieved of all rates." And our Hindu patriots of the Swaraj party have not felt ashamed to perpetrate the bloodiest massacre of Innocents, in the name of amending the Bengal Tenancy Act! Alas, litigation is making the life-candle of India's *body politique* to burn at both ends, impoverishing the wealth-producers at one end, and demoralising our intelligentsia on the other, breeding in place off the life, which prevailed fifty years ago, as we can ourselves testify,—breeding mutual jealousy

and hatred all round, dividing man from man, class from class, causing "a solution of continuity," and want of national cohesion, in our caste-divided *body politique*.

The best intellects of the civilized world, are leaving no stone unturned for, increasing the wealth of their country and in combination with the capitalists of the country, they are finding work on a living wage, for their working proletariat. The best intellects as well as the capitalists of India on the other hand, are busy in the spoliation of those who produce food for them, and for us all! Is it not like children sucking the blood of their mothers, instead of their milk? O what monsters are we transforming ourselves into, by litigation! Our schools and colleges, which ought to train our budding youth to become the honest producers of food and wealth, are become nurseries for the training of the youth, in the nefarious arts of "suppressio veri" and "suggestio falsi" for is not litigation to-day become the true staple food-crop for our educated classes.

### Academy of Music at Travanco

*The Scholar* observes editorially:

Travancore deserves to be congratulated on its decision to establish an Academy of Music. The objects as outlined at the preliminary meeting, which was held recently in Trivendrum are the laying down of definite lines on which Indian music deserves to be developed, establishment of a Music Library, publication of standard works in Music, and the establishment of training schools for music in the State. But we do not see why music should not also form part of the curriculum of teaching in all schools, made if necessary optional instead of compulsory, to suit the tastes of the unhappy few, if any, who could not constitutionally feel the ennobling effect of it. Many of the young boys of the school, undoubtedly possess not merely the ear for music, but also the capacity to give practical expression to it provided they are given opportunities to develop in this direction. But their development is left to be acquired by their own exertions, clandestinely practised in out of the way places as though it was an improper thing to do so. Their knowledge, therefore, is bound to be imperfect and crude like so many of our professional bhagavathars, who practise the art more for their livelihood than for art's sake. The educational authorities own it to them to help such of the pupils as have an inborn aptitude for it to improve themselves in this direction.

### Buddhism and Hinduism

Sj. T. L. Vaswani writes in *the Kalpaka* that he does not regard "Buddhism as a revolt against Hindu Idealism." We are further told:

Buddhism was not a rebel of Hinduism. The Buddha came to renew the Religion of the Rishis. Like them he realised the spiritual value of com-



munion with Nature. "Here are trees", he would say to his disciples at the end of his discourse, "go and think it out!" The Rishis were not ascetics; nor was the Buddha. His "Middle Path" avoided extremes at once of asceticism and self-indulgence. Snajata offered him with *Bhakti* milk and rice. Buddha was no dry ascetic. His heart blessed the maiden. In the words of Edwin Arnold, he said to her:—

Wiser than wisdom is thy simple lore

.....Grow thou, flower!

Thou who hast worshipped me, I worship thee!

Excellent heart! I learned unknowingly

As the dove which flieth home; by love.

Like the Rishis Buddha recognised the value of *tapasya* but rejected the ascetic theory and the ascetic method; for wisdom is born of reason and restraint, not torture of the Physical body. Speaking to a disciple, Buddha referred to the rigorous ascetic practices of the early period of his quest and their fruitlessness in the following words:—

"I used to go about naked, heedless of convention. I had declined to beg my food. I refused food brought to me. Nor did I accept alms. I partook of nourishment once a day, then once in two days, then once in 7 days. I took the vow to keep standing. When I lay down to rest it was with thorns upon my sides. The accumulated dust of years gathered on my body. I was in a woodland Place,—in solitude and seeing anybody I fled from grove to grove, from thicket to thicket, from glen to glen, from hill to hill,—so that he might not know me, nor I him. I lived in a dark and dreadful wood,—a fearsome forest,—burning in summer sun, frozen in winter's cold. I sat naked far in the forest-depths. In a place of graves I laid me down upon a heap of cracking bones. Yet by this method, with all these painful practices I did not attain to Knowledge and to Noble Wisdom I was not come."

The more one studies Hinduism and Buddhism the less do they, at their best, seem to stand apart. Hinduism, in its great periods, has been a dynamical religion emphasising the value at once of action and self-reliance. The message of the Buddha, as I have repeatedly submitted, is not a retreat from life but a call to noble living. "Play the man!" said Buddha. And again:—"Come, rouse thyself!"

## Colour Inheritance in Rice

We read in *Rural India* :

Among the workers on rice in India, Hector and Parnell have devoted sufficient time to the study of the inheritance of character in rice. They studied the effects of natural crops-fertilisation resulting from the cultivation, side by side, of a large number of different varieties. In their work on cross-fertilisation both Hector and Parnell realised the difficulty of working with so many different varieties with their respective colour combinations exhibiting in various parts of the plants as different patterns. As a result of successful investigations they have come to definite conclusions on many interesting phenomena. Doctor S. K. Mitra M. S. Ph. D. Economic Botanist to the Government of Assam and Messrs S. N.

Gupta and P. N. Ganguli assistants in Botany have been continuing the same work since 1921 and have obtained some definite results which are described in the *Memoirs of the Department of Agriculture, Botanical series*. Vol. XV No. 4.

As the result of detailed investigations and experiments spread over a long period, the authors have come to the following conclusion. (1) The inheritance of the colour in rice is very complicated. The colour complexes are not fixed in a particular part of any organ. (2) The factor that produces the colour exists in some part of the parent plants either visible or invisible, which effects the expression of colour when suitable factor combinations occur by cross-fertilisation. (3) The factors for purple, pink, brown, yellow, red, black, white and green are independent of each other and so is the actual shading of each one as light or deep colour. (4) Generally, coloured factors are dominant over non-coloured ones. Purple is dominant over green or white red over white, green or yellow over brown, and black over green or yellow.

## India and the World

Mr. P. R. Singarachari contributes a paper under the caption "India: Her Function in Economy of Races" in the September issue of *the Humanist* from which we give the extract below :

Now, after a lapse of nearly thirteen hundred years since Harshavardhana, India, under the rule of the British race, is once more one country and is well connected with all the countries of a world wider than ever known or reached. Already India's doctrines are percolating in different directions through several agencies founded by leaders like Raja Ram Mohan Roy, Swami Vivekananda, Dr. Tagore and Dr. Bose. Others there are in the land even now living, like Gandhi, whose merits are not known either because of their nearness to us or because of the political colour which some of their activities seem to have taken. There are many more still, not generally known, but who are all men, good and true in their own ways. Even the Government, on certain occasions, feels compelled to send out India's children as ambassadors of peace to foreign lands. Men are sent to the League of Nations. Persons like the Rt. Hon'ble Srinivasa Sastri are sent as preachers of peace to the different parts of the British Empire. India's Universities also are sending out their professors and scholars to lecture on India's achievements before the cultured bodies of the world.

Thus, even in the 20th century, India has begun to discharge her function in the economy of races, which she discharged in the past. Her work is one of preaching the Absolute; and thereby bringing about an openness of heart, a free and noble intellect, both of which are essential to produce a Brotherhood of Humanity which every man, every community, every race very much desires, but which any one backed by commercial greed or pride of territorial possessions finds difficult to achieve.



## Wealth

Dr. E. Asirvatham says in the *Indian Educator* :

From the moral and religious standpoint no one *owns* wealth. He simply *owes* it. It is a truth for which the trustee must render a faithful account to his Maker. For every penny that a man spends upon himself, he must be able to show that it is absolutely necessary for his maximum efficiency as a member of society and that it cannot produce a greater good elsewhere.

## Sadhana and Mundane Duties

The following extract from the "Spiritual Talks of Swami Brahmananda" of the Ramkrishna Math, and published in the *Vedanta Keshari* for October, well repays perusal by every social worker :

*Disciple* :—Maharaj, while engaged in the Relief Work, I have to labour very hard all the day long; I have little or no opportunity to carry on my spiritual practices : I find no time at all ; so I do not feel inclined to do such work.

*Swami* :—But have you to work like that although ?

*D* :—No Sir, for the first few days only.

*S* :—Then, why do you complain that you find no time ? It is the ordinary worldling who is often heard to grumble in this strain—that secular duties stand in the way of spiritual practices. Such flimsy argument, my boy, does not befit you, a Sadhu ; you have the power of Brahmacharya (absolute continence) in you ; you must carry on both spiritual practices and mundane duties simultaneously. My idea is that you do not possess any strong desire at heart for spiritual exercises ; you only like to pass your time in vain works, in fuss and merriment ; and your plea of shortness of time is nothing but a lame excuse. In Relief Operation the first few days may be a very busy time for you and I fully appreciate it ; but this state of things does not continue for long. What do you do then ? Why do you not carry on your Sadhana at that time ? Don't you feel ashamed to complain in this wise ? Fie on thee to grumble !

Those who are really inclined towards Sadhana do perform it under all circumstances ; only they do it more intensely whenever and wherever the opportunity is more favourable. But those who always complain of inconveniences of time and place can never do any progress in their life ; they wonder about like a "vagabond" and spend their precious time in vain."

## The Late Maharajah of Mayurbhanj

The *Ravenshaw College Magazine* pays the following well-deserved tribute to the memory of Lt. Purnachandra Bhanja Deo, Maharajah of Mayurbhanj :

Our College is very greatly indebted in various

ways to the House of Mayurbhanj. The munificence of Rajah Krushnachandra Bhunj Deo gave shape to the dream of Mr. Ravenshaw and the College owed its very existence to that act of noble-minded generosity. Maharajah Purnachandra only followed the tradition of his ancestors when he gave more than a lakh of rupees for an electric installation in the College which makes the study of higher courses of Science possible and adds to the comfort and convenience of thousands of students who flock year after year to the only College of Orissa. During the short time that he was on the *Gadi* of Mayurbhanj, he gave away large sums in charity and the fine hall of the Utkal Sahitya Samaj would have remained incomplete if he had not taken the matter in hand.

Maharaja Purnachandra was endowed with all the noble qualities which made his father so great. He was an aristocrat of the right type, calm and dignified and yet approachable to the meanest of his subjects who had any matter which he thought claimed his personal attention. He had set up a Judicial Committee as a final Court of appeal in Mayurbhanj and he was contemplating a legislative chamber where his subjects could have a voice in framing the laws by which they would be governed. He had given local self-government to the people of Baripada who had their own Municipality to manage the affairs of their own town. In this way he endeared himself to everyone who came in touch with him and we are indeed sorry that death claimed him for its own so early in life.

## Citrous Fruits

M. Hastings, Director, Physical Culture Food Research Laboratory, U.S.A., advocates the use of citrous fruits in place of Drugs in *Brahmacharya* for October :

In citrous fruits we have a real medicine brewed by air and sunshine instead of in an apothecary shop. Orange juice will prevent or cure the dread disease of scurvy; lemonade (sweetened lemon juice) is most an excellent remedy for colds; grape-fruit will prevent or check influenza. Any of these citrous fruits—for they are all similar in nature and effects—form remedial treatments for many ills; they aid in the digestion of other foods, prevent nausea, build resistance to invading germs, prepare a patient to withstand the shock of ether, even check tooth decay, and serve as skin lotions.

## Green Leaves or "Protective Foods"

Dr. H. C. Mankel, M. D., writes in the *Oriental Watchman and Herald of Health* for October :

The green leafy vegetables in their raw state form one of the most important food sources for vitamins and for this reason they are called "protective foods."



The dietary practises in India are very largely of a nature making it impossible to obtain the vitamins necessary for growth and health. This is conspicuously so in Central and Southern India. Likewise the diet of most Europeans in India is defective in these respects and account for much ill health that is usually blamed on climate or hard work.

For convenience in checking your daily dietary I have arranged an outline of vitamins known as A, B, C, D, & E, giving the functions performed by each in maintaining balanced nutrition; the result of a deficiency in quantity, and the principal food sources of each.

These substances are so minute, representing about five to six parts in 10,000, that they are difficult to separate or demonstrate. Their presence or absence from any class of food substance is ascertained mainly from observable effects of that particular food when experimentally fed to animals.

The matter of greatest importance is that many chronic invalids, who find little relief from medical treatment, are such because their food does not provide the full complement of the five essential vitamins. These minute food factors easily occupy a place of first importance in food requirements.

#### VITAMIN A

This vitamin is very essential to the child. It maintains normal development and resistance to infections in children and adults.

Deficiency of this vitamin in the diet results in eye trouble, retarded growth, loss of weight, lack of interest, susceptibility to infections and respiratory diseases.

*Food Source of Vitamin A.*—Whole milk, butter, cream, cheese, codliver oil, fresh green vegetables, tomatoes, carrots, sweet potatoes, green peas.

#### VITAMIN B

This vitamin is necessary for the maintenance of life and health at all ages. Deficiency results in loss of appetite, retarded growth, serious digestive and nutritional disorders, diarrhoea and mucous colitis, constipation, beri-beri, neurotic.

*Food Source of Vitamin B.*—All green vegetable tissues, tomatoes, root-vegetables, fruits, nuts, whole cereals, yeast. Internal organs of animals, but not of fowls.

#### VITAMIN C

Deficiency of this vitamin produces pyorrhoea, decay of teeth, ulcerations of stomach and bowels,

poor digestion, under-nourishment, bleeding from mucous membranes, reddish skin eruptions.

*Food Source of Vitamin C.*—Lemons, oranges, pomelo, tomatoes, cabbage, lettuce, spinach, green beans, green peas, turnips, sprouted seeds. Internal organs of animals fed on green foods.

#### VITAMIN D

This vitamin prevents and cures rickets and other forms of mineral malnutrition.

Deficiency in a child's diet results in deformity and bone disease with anemia and undernourishment.

With adults the symptoms are those of acid autointoxication frequently terminating in rheumatism, neurotic, diabetes and Bright's disease.

*Food Source of Vitamin D.*—Ultra-violet spectral rays. Vitamin D is absorbed by the blood when the skin is exposed to the sun and rays from a quartz mercury vapour generator. Also foods exposed to such rays absorb and retain vitamin D.

It is also found in some specimens of codliver oil, egg yolk and milk, but not always.

The only reliable source is spectral rays.

#### VITAMIN E

Prevents and relieves sterility in both sexes.

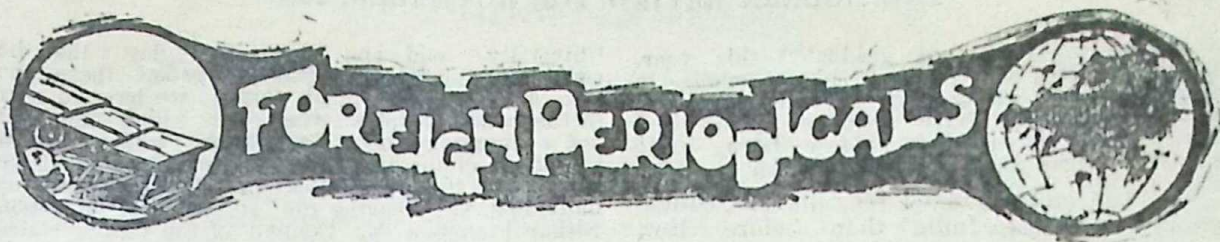
*Food Source of Vitamin E.*—Lettuce, meat, whole wheat, wheat germ, rolled oats, large quantities of milk, dried alfalfa grass.

Lt. Col. R. McCarrison F. R. C. P., in reporting the results of detailed nutritional study of the various diets in different sections of India, concludes that the best Indian dietary is one which includes whole-wheat, (ata) sprouted gram, milk, milk products, green leafy vegetables, and fresh fruits.

This investigator finds that the whole wheat is of higher nutritive value than whole rice. The difference in food value between these two basic Indian foods is not so much in their protein content as in their vitamin and mineral salt content.

For these reason Col. MacCarrison suggests that every effort be made to increase the cultivation of wheat in India, and to increase its use in adequate combination with the so-called "protective foods"—green vegetables and fruits—as shown in the accompanying vitamin outline.





### Turkish Women as Pioneers

'A Western Woman Resident in Turkey' gives a glimpse of the manifold activities of the Turkish people and the emancipated womanhood of Turkey in *International Review of Missions*. Begins the writer:

Turkey to-day is a land of contrasts. In no areas are these contrasts more marked than in the life of its women. On the third anniversary of the proclamation of the Turkish Republic, October 29th, 1926, the Governor of Constantinople gave a ball in the historic building known as the Sublime Porte, and most of those present were Turks. Everything but the place was of the twentieth century. The Turkish women wore Parisian gowns, had bobbed hair and danced the Charleston to jazz played by American Negroes. On the same night, the President of the Republic gave a ball at Angora at which no man was received unless accompanied by a lady. This was to bring Turkish women out of their harems. Outside these ball-room windows ancient, Anatolian ox-carts were squeaking loudly along the dusty road, their oxen led by patient peasant women in baggy trousers, and tight-fitting jackets with veils over their heads absolutely untouched by the western world within.

To some this may appear to be 'Europeanization with a vengeance.' But it is instructive to read the record of the Republic—its rapid but steady progress, especially in ameliorating the conditions of the Turkish women.

On October 29th, 1923, the Turkish Republic was proclaimed. Then began a series of amazing transformations benefiting women even more than men. The Koranic law, the Shariah, proved too antiquated to direct a modern state. After vainly trying to reform it, the Grand National Assembly adopted *in toto* the civil code of Switzerland, the penal code of Italy and the commercial code of Germany. These went into effect October 1st, 1926.

The civil code abolishes polygamy, already out of favour in Turkey except among the peasants, where a man needs many women to work in his fields. Turkish girls used to marry men selected by their families, and a bride did not see her husband till he lifted her veil after the marriage. Even at the solemn religious ceremony, the *nigla* bride and groom were not present, being represented by two proxies who took the vows for them. No women could attend the *nigla*. At the *duyun*, or wedding reception, men and women were in separate rooms. A man could divorce his wife by

merely saying three times, 'I divorce you.' She had no redress. The new code prescribes a simple civil marriage and gives equal divorce rights to husband and wife. Divorce may be granted only after a period of three months. Under the new regime there is social freedom among young people and love matches are frequent.

A powerful factor in bringing about these legal reforms was a women's organization in Constantinople, "The Society for the Defence of the Rights of Women." Delegations of these Turkish women the most enlightened in the country, visited Angora and brought such pressure to bear on the Government that a number of important reforms were made even before the new code was adopted.

The Government has greatly encouraged women to come out of their seclusion and to mix with men. Harem curtains keeping women apart in trams, boats and other public places have been removed. In large cities most women have discarded the *charshaf*, replacing it by modern dress and a veil like a toque, wound daintily around the head but never over the face. Some wear hats. The changes are coming far more slowly in interior towns, depending on local conditions. Home life also is being influenced and improved by the new education. Women study western books and magazines on home-making. Much credit is due to Turkish women for having been able to adapt themselves to the rapid transformation with dignity and energy, without indulging in much excess. Many of them feel their new responsibility and opportunity to work for their country. They have a number of welfare societies doing useful work. The Red Crescent is now carrying on industrial work and teaching poor girls to copy the beautiful old Turkish embroideries. The Green Crescent, largely composed of women, is working for temperance. Other organizations maintain baby clinics and care for orphan children in homes and orphanages.

The most encouraging indication of the development of women is the widespread interest in education. The Government, realizing that the lower schools are entirely inadequate in number and methods, has increased and improved its normal schools, especially for girls. Normal students pay no tuition fees, but must serve the Government for a term of years after graduation.

The Government has employed for the last three years an American teacher of household arts in a girls' lycee and in the Stamboul Normal School. This is a new and important subject in Turkey. The Stamboul University, entirely Turkish, now occupying the large building formerly used by the Ministry of War, has opened all its courses to women. The faculties most popular among women are medicine and law. In the medical school alone are enrolled four hundred and



fifty women, thirty of whom graduated this year. Medical graduates are required like teachers to practise for a few years in needy interior towns. Some Turkish girls have gone to Europe and America for further study; a few have made successful lecture tours in western lands.

There is more demand for higher education of the girls in India than before. But, we are afraid, few of them go in for medical education, though perhaps it is more imperative for them to get it. Again the health of the school-going girl has been a matter of great concern to all of our advocates of female education. Turkey has not neglected it:

In addition to many classes in physical training the department of health education conducts special normal courses for leaders who teach gymnastic and healthful recreation in the local schools and orphanages. This teaching, new in Turkey, has been so successful that the Minister of Education has secured Swedish teachers to give physical training to men and women students in the government normal schools. At the Y.W.C.A. summer camp on the Sea of Marmora hundreds of girls have discovered the joys of outdoor life and learned to love nature. Swimming and life-saving play an important part. Last summer three camp girls, one a Turk, rescued a man whose boat had capsized and who could not swim. Four girls—a Turk, a Greek and two Armenians—swam the Bosphorus, an unheard of feat for girls of Turkey.

Let us not fight shy of the word 'Europeanization' if that implies such healthy enlightenment.

### Christianity to End Racial Hatred

At the Jerusalem Conference Christians the world over flocked to discuss among others the questions of racial hatred, industrial problems, rights of minorities, etc. Mr. Samuel Gay Inman in giving on account of the proceedings in the pages of the *Current History* holds up a mirror to the face of Christianity as he says:

"The World War was fought by so-called Christian nations, who were sending missionaries to so-called heathen nations. These same 'Christian nations' often shipped their munitions and fire-water on the same boat on which they sent their missionaries. In this very exploitation of the weaker peoples they appeared at times to be using the missionaries in programs of peaceful penetration.

"It was evident at the beginning of the conference that the old attitude of superiority of the West over the East, the regarding of Nordic civilization and the Christian religion as one and the same, was not acceptable. Prof. R. H. Tawney of the Department of Economics of London

University said on the first day that he could not share the complacency of those who talk about all the good things we have to offer to backward peoples when we could not point out a single country in Europe where a real Christian civilization exists. He added that we are trying the impossible in offering to save the individual, yet leaving the social structure pagan. Bishop Francis J. M. Connell of the United States admitted that he came from a nation which is in some respects pagan, which subscribes to the doctrine of militarism and has given itself over to the pursuit of wealth. The report of the Committee on Industrial Problems declared.

"We acknowledge with shame and regret that the churches both in Europe and America, and the Missionary enterprise itself, coming as it does out of an economic order dominated almost entirely by the profit motive, have not been sufficiently sensitive of these aspects of the Christian message as to mitigate the evils advancing industrialization has brought in its train, and we believe that our failure in this respect has been a positive hindrance—perhaps the gravest of such hindrances—to the power and extension of missionary enterprise."

The Christian representatives of the depressed nationalities of the world, we read, openly aired their grievances against the Christian Western nations:

"Britishers and Indians, North Americans and Filipinos, Japanese and Koreans, African and American negroes with Southern whites, were among these groups which worked out special ways for the Christian forces to lead in abolishing hatreds and rivalries existent between these groups. The Philippine delegation invited the North American Christians to send a commission to the islands to study the growing prejudice against the United States because of the independence question, since, as Dean Bocobo of the National University said: 'Racial conflict between America and my country has made the Philippine islands one of the sorest spots in the world.'

"The British were told that revolution was bound to come in India unless conditions were changed. The Koreans pointed out to the Japanese delegates that out of eight heads of departments in the Korean Government seven were Japanese, and out of 18,454 government employees only 7,000 are Koreans. The Chinese delegates told their Western friends that exploitations by Foreign Powers in China are such as to make it impossible for us to revive ourselves until the death-grip of foreign imperialism upon the throat of the nation is removed. A South African negro pointed out how unchristian it was for a Great Power to foist on a country, where eight-ninth of the natives live in rural communities, a law providing that 88 per cent. of the land is for the foreigners and 12 per cent. for the natives. An Argentine delegate told of how certain interests of the United States brought economic pressure to bear on his Church because of its protest against the intervention of the United States in Nicaragua.



## Man and His Mind

Dr. Sigmund Freud, much hated and much worshipped, arrests contemporary thought. In a sober discussion of his latest work 'The Future of an Illusion,' *The Japan Weekly Chronicle* gives an instructive explanation and estimate of his ideas and theories in the following:

At the age of seventy-two Dr. Sigmund Freud is following with as great a zest as ever the problem of the human mind. His hypotheses are open to a great deal of dispute. His interpretation of dreams seems to many who have studied the subject one of the most absurd and unscientific ventures ever undertaken; and as regards the "libido," the "censor" and other technicalities of the Freudian method some of his closest associates arrive at different interpretations. Indeed, not only do Jung and Adler each have their own distinct schools, but there is a tendency for each psychoanalyst to branch out for himself in new discoveries. That in itself is rather encouraging except for one thing, while it indicates independence of mind, which is the most valuable thing in scientific investigation, it also suggests that there is a great deal of hypothesis and not too much fact. Hypotheses are not always acceptable because they embrace a large number of facts: sometimes their comprehensiveness arises from their looseness of structure and vagueness of content. It was perhaps inevitable that since Freud found so much in the human mind which had come down from remote periods, he should discover confirmation of his theories in the beliefs and practices of primitive people, and his *Totem and Tabu* marked a new phase not only in psychology but also in anthropology. Indeed, it has had a somewhat disastrous effect on anthropology, suggesting to sketchy investigators easy explanations for all manner of things. The fundamental error of seeking psychoanalytic confirmations in the doings of primitive people seems to lie in the fact that these primitives are, after all, very much like ourselves and are by no means unsophisticated, while the conditions to which Freud refers the dark places in our minds were those of infinitely long ago.

In his latest work, Dr. Freud discusses our cultural bonds and the possibility of dispensing with them. To many readers of psychoanalytic literature it must have seemed as though the Freudian theory was that all evils arise from the repression of natural instinct, and there has been a tendency, largely assisted by this literature, to discover in every kind of concupiscence a laudable self-realisation and self-expression. The task of the psychoanalyst, of course, lies in a different direction that of explanation rather than encouragement to express instincts instead of repressing them: though many people who have tried to understand the theory have been some what mystified as to how a neurotic patient could gain comfort and consolation from the explanation that his distress of mind was merely the result of a suppressed desire to murder his father. Communal life requires a great deal of suppression of instinct, and Freud points out that it is remarkable that, little as men are able to exist in isolation, they should yet feel as a heavy burden the sacrifices that culture or civilisation expects of them—such

a burden that every individual is virtually an enemy of culture, which is nevertheless ostensibly an object of universal human concern. Culture must be defended against the individual, and its organisation, its institutions and its laws, are all directed to this end: they aim not only at establishing a certain distribution of property, but also at maintaining it, in fact, they must protect against the hostile impulses of mankind everything that contributes to the conquest of nature and the production of wealth.

Such a description of civilisation and its obligations indicates a rationally conservative attitude of mind, and would suggest to any ardent Communist some doubts of the qualifications of Freud as a teacher. He goes on to discuss religion as the fulfilment of a human need.

## Next Quarter Century in Africa.

We read in *The New Republic* (Sept. 5.)

Dr. R. L. Buell, of the Foreign Policy Association of the United States, is one of the world's chief authorities on the treatment of the natives of Africa by the European powers. Speaking the other day at the Williamstown Institute of Politics, he declared that the next quarter-century will see in that continent either "a great inter-racial war or a great experiment in inter-racial cooperation." He described the bad effects which European exploitation has had upon the natives in the past. Homes have been broken up, disease increased, and virtual anarchy created by the policy of moving large bodies of men away from their native villages to work. Death rates have run as high as 80 or 100 per 1,000 per annum, as compared to a normal rate of 10 or 12; in parts of Africa the native population is declining. On the other hand, he sees hope for the future in the new policy of some of the powers, which are beginning to foster education and sanitation, are restoring the natives to their homes and seeking to develop appropriate industrial occupations for them. The hope for the future lies in creating small farms, where the natives can stay on their own land and live in their own way. The record of Europe in Africa has been about as black as it could be; and it is cheering to know that there are even glimmers of something better in sight.

## The Right of Self-Defence

*The Inquirer* informs us under the above caption:

Professor H. Darnley Naylor has drawn attention in *The Manchester Guardian* to one or two points that should be taken into consideration in connection with the abolition of war. Nations, for instance, in reserving the inalienable right of self-defence and of judging for themselves when self-defence is justifiable, are claiming privileges which are not permitted to the ordinary citizen, i. e., there is no "right" of self defence if the police are at hand; and, in the absence of the police, the defender must justify his action before a court. Now, if the law were



established that nations cannot exercise the right of individual self-defence if the protection for which the League of Nations makes itself responsible is available; and if any nation transgressing this understanding had to justify its action before the Council or International Court of Justice, should we not feel that the general security was much more adequately safeguarded than at present? It is worth thinking out.

### Crime in Chicago

'A Resident of the Windy City Relieves His Mind' thus in *The New Republic* (Aug. 29.) on this subject:

Chicago has always been famous for slaughter. Philosophic vegetarians will maintain that there is a direct connection between shedding the blood of dumb animals and of human beings—a connection symbolized by the story of Cain and Abel—in which case we should attribute the prevalence of major crimes of violence in Chicago to an atmosphere reeking with the blood of hogs and bees. Interesting as such psychological speculations may be, it is the social, rather than the physical environment, which affords the most plausible explanation of the preeminence of the city in this, as in so many other lines of endeavor. For Chicago has socialized crime to a greater extent than other large communities—has industrialized it and domesticated it, made it a recognized adjunct to business and more than an occasional feature of home life.

Years ago I knew a detective sergeant on the Chicago police force by the name of Mike Dorr. He was of a speculative turn of mind which fitted him for his special assignment as head of the anarchist squad. Dorr was in belief himself an anarchist, and I suspected that his theories, which seemed to me subversive, bore the mark of an *agent provocateur*. Dorr did his official job of suppression perfectly, however, with a minimum of roughness and considerable humor. Dorr used to explain that crime was an evidence and a product of civilization, an *aperitif* and a condiment for the monotonous diet of life, without which society would get too bored to eat. Of course, the healthiest, cleanest crime was to be found in pioneering conditions; but as the great open spaces filled up, such communities as Tombstone and Poker Flats settled into lethargy, and crime, like other large functions of modern life, tended to become urban. It was the chief and most important duty of the police to provide crime. Crime was a luxury. Dorr used to say, and society which demanded it could well-afford to pay the price.

Crime therefore is only a way of escape from the dull monotony of life for some people of jaded taste. Who knows if libelling the eastern people is not another way of escape for some others [of independent means?

### Getting the most out of your Motor Car

The following useful advice is given by the *Pacific World Commerce* to the motor-car owners:

The following list of the most frequent causes of tire blow-outs was compiled by a national automobile association.

Driving the car several blocks on a flat tire.  
Driving over a brick or rock road at high speed.  
Driving across a hole in the pavement at high speed.

Driving on street car tracks.  
Striking the street curb at a sharp angle.  
Driving with tires underinflated, even as little as ten pounds.

Pinching a tire against the curb when driving against it.

Unless avoided, these practices may result in serious tire troubles. While they may not produce fractures that show at once in the rubber, they tend to break underlying cords and pave the way for future trouble.

Every motorist should carry a few spares in his car. Here are some of the useful ones most frequently used: Extra bulbs for the headlights ought always to be carried. A few dry cells may be invaluable in emergency. Two or three pairs of pliers instead of the customary one, should be included in the tool kit. Spare tire valves and a hand pump for emergencies will be friends in need on occasion.

When the last "spare" has gone bad or it is impossible to find a good tube, the car can be driven considerable distance through the use of several yards of rope twisted around the rim of the wheel.

To run far on the bare rim will dent it and bend it so badly that it will be impossible to restore it to its original shape. The rope stunt can be applied to wood and wire wheels, but not on disk wheels.

### Labour Group mind their own Housing

*Monthly Labour Review* of U. S. Bureau of Labour Statistics tells us in the following words of the 'Housing Activities of Labour Groups':

The provision of housing accommodations for trade-unionists has thus far received comparatively little attention from labor organizations.

There are, however, a number of organizations promoted by trade unions for financing the construction of homes by their members. Of these the Bureau of Labor Statistics has data for seven.

One organization has been in existence since 1920, one since 1922, one since 1924, two since 1926, one since 1927, and one was organized just this year. Six of these building and loan associations have financed the construction of at least 441 dwellings.

So far as the bureau has been able to determine only two unions have undertaken the actual cons-



struction of dwellings for their members. These are the Brotherhood of Locomotive Engineers and the Amalgamated Clothing Workers. The operation of the former have been in the development of a town in Florida, constructing detached dwellings, mainly. Those of the latter have been in the construction of apartment buildings in the city of New York. In neither instance, however, is the purchase of dwellings confined to members of the union which has undertaken the housing work.

In addition to these strictly union undertakings, a housing project in New York City is being carried on by a group of trade-unionists from a number of trades.

Having provided themselves with quarters through their organization, the tenants of these union-constructed apartment houses in New York City have gone further and are filling their other needs cooperatively, buying milk, ice, electricity, groceries, meats, etc., collectively, and providing such other features as library, kindergarten, nursery, medical and dental care, gymnasium, playgrounds, etc., thus forming a more or less self-contained community of apartment dwellers.

### The Mysteries of Bird Migration

The annual migration of birds is begun in our country now, and Mr. Arthur De C. Sowerlay's instructive contribution under the above caption in *The China Journal* will be of interest to many. Says the writer:

An interesting phase of bird migration is the distance covered by birds in their journeys to and from their breeding haunts. We have seen that in some cases the journey from breeding ground to winter resort is very small, a few miles at most. This is very different from the tremendous distances covered by some birds. The Pacific golden plover, for instance, breeds in Alaska and winters in South-eastern Asia, Australia, and even as far as the Low Archipelago in the Southern Pacific, having taken a course along the East Asiatic coast line, through the Malay Archipelago and Northern Australia, a distance of over 10,000 miles. Another immense flight is that of the Arctic tern which literally spans the globe. It breeds along the coasts of North-east Canada and Greenland and winters in the antarctic not far from the 80th parallel of latitude, traversing a distance of 11,000 miles twice every year. Amongst the greatest single "hops" made by any birds are made by certain golden plovers which fly from Southern Alaska to the Hawaiian Islands, a distance of 2,400 miles. This means continuous flight for at least thirty hours, and there is no chance of a rest or food on the way. Golden plovers also fly from Nova Scotia to South America, 2,500 miles in one flight, and this, as far as is known, is the longest single flight made by any bird.

A thing that helps to complicate the subject and make it difficult to explain how birds find their way from their winter resorts to their breeding grounds, is the fact that the courses are by no means always due north and south. Frequently they are diagonal to the lines of meridian. An interesting example of this is the little red-footed falcon, a bird commonly seen in China. This little falcon breeds in North China, Manchuria and the Amur and Primorsk Provinces of Eastern Siberia. It winters in South Africa. There are many other such cases, but space forbids their being cited here.

The question as to how birds find their way from their breeding grounds to their winter resorts and *vice versa* is a mystery that has never been satisfactorily solved. Some have tried to explain it by saying that the young birds have been shown by the older birds, and they in turn by their parents, and so on, but this theory is completely knocked on the head by the fact that in many cases, if not in all or the majority, it is the young birds that start south first, often as much as a fortnight ahead of their parents, and unerringly find their way to the regular winter resorts of the species. This means that they were never shown.

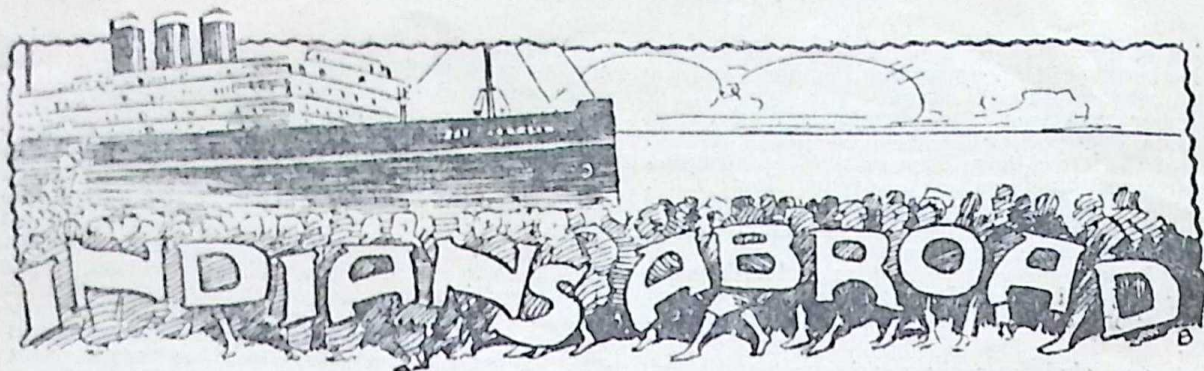
The accuracy with which birds make for and find their desired destination has been tested out on young swallows, which have been ringed while fledgelings and subsequently caught again as adults in the same localities the following year after months of travel in foreign climes.

That birds sometimes lose themselves is evidenced by the fact that they have a way of turning up in all sorts of queer places altogether off their usual beats. Thus we have Asiatic birds recorded from Western Europe, and birds belonging to Europe, turning up in China, or American species appearing in England.

We must suppose in such cases that some factor has intervened at the moment that they were leaving their breeding grounds to give them a start in the wrong direction, but even this is really a mystery, since we are only guessing.

The whole subject of bird migration is fraught with mystery and pregnant with unsolved problems. We do not really know why migrating birds fly so high; neither do we know why some go due north and south while others go almost east and west. We cannot say why one group chooses one course while another closely related group chooses altogether another. We have not the remotest idea what it is that guides migrating birds to their correct destinations. All we know are the bare facts—the why, the how and the wherefore are entirely beyond our ken. Nevertheless, we need not lose heart; science has solved many more difficult problems, and we may hope that some day, when we have discovered all the facts and correlated them, we may find the key to the many mysteries of bird migration.





By BENARSIDAS CHATURVEDI

### An Indian leader in East Africa

An esteemed correspondent has sent to us the following note about Mr J. B. Pandya an Indian leader in E. Africa.

"Jagannath Bhawanishanker Pandya' eldest son of Mr. Bhawanishanker Naranji Pandya, Head-Master Paneli Moti school in Gondal State, Kathiawar was born at Sihore in 1891. He

received his education at Bhavnagar High School and came to East Africa in 1908. At a competitive examination held in Mombasa for Government Service he obtained highest number of marks and joined the Customs Department at Mombasa.

He resigned from the Customs Department in 1914 for better prospects and joined a European firm and gained experience in business. Shortly afterwards he opened his business as Clearing and Forwarding agent under the name of Pandya & Co. in 1917. His firm is now one of the leading Indian firms in Kenya. In addition to Clearing and Forwarding business he has now got warehouses and many agencies of first class and influential firms. He has also a wholesale and retail department. In 1926 he opened a Printing establishment which has now greatly expanded under the name of the Pandya Printing Works Ltd. and is one of the foremost printing works on the Coast. Mr. Pandya is the Managing Director of this establishment. In June 1927 he started "The Kenya Daily Mail" a bilingual Daily and Weekly Newspaper, the first copy of which was printed at the hands of The Rt. Hon. Srinivas Sastri who was then going to South Africa as the First Agent-General to the Government of India.

After he had started his business in 1917 Mr. Pandya entered public life in Kenya as a member of the local Indian Association. He soon made his mark and in 1918 he was elected Hon. Secretary of the East Africa Indian National Congress which had its head-quarters at that time at Mombasa. His ability, application to work and regularity earned great credit for him from the Indian leaders and he was elected a member on the District Committee in 1920 where he



Mr. J. B. Pandya



worked upto 1925. He then resigned and remained an honorary member.

In 1925 he was elected president of the Indian Association. In that very year he was elected as a member to the Kenya Legislative Council on which body he worked till 1927 when he refused to go to the Council obeying the mandate of the E.A.I.N. Congress.

In 1927 he was appointed as one of the Commissioners on the Local Government Commission under the Presidency of Mr. Justice Feetham. His minority report is a spirited and able document.

He is the President of the Indian Merchants Chamber and Bureau at Mombasa. He has been four times elected as a delegate to the Association of East African Chambers of Commerce by the Mombasa Chamber of Commerce and Agriculture which has a European majority. He also worked as a member on the Port Advisory Board.

In order to serve the people of the country of his adoption, Kenya, as well as his motherland, India, he has now put forward a Free Passage Scheme which affords opportunities to prominent political leaders in India to come over to East Africa and study the various questions."

### The 'Kenya Daily Mail' Free Passage Scheme:

Here is the scheme of Mr. J. B. Paudya:—

"The Kenya Daily Mail desires to encourage visits by Indian gentlemen occupying posts as prominent political leaders and editors of Daily and Weekly newspapers, throughout India during 1929, with a view to studying conditions in these territories, and on their return to serve the interests of these countries whenever opportunity occurs. The Kenya Daily Mail will defray the cost of a certain number of passages from Bombay to Mombasa and back, first or second class according to the status of the visitors, and will place at their disposal on their arrival here its whole organisation and facilities for becoming familiar with all sections of the community and the study of East African problems.

The Kenya Daily Mail accordingly invites correspondence from those in India desirous of availing themselves of this opportunity. Correspondents should afford full details of their profession and activities, and should state clearly the degree of their association with public or political life. The selection will be in the hands of the Proprietors of the paper and will be announced in due course in its columns. Correspondence should be

received here not later than December 31st. 1928, and an intimation should be given as to the most convenient time for the visit to be made and its proposed duration.

The scheme is put forward in the single and sincere desire to facilitate the growth of knowledge in India of conditions under which Indians overseas live, and the Proprietors confidently invite the co-operation of the Indian press and public in making it a success."

We heartily congratulate Mr. Pandya for this patriotic idea and hope that he will not mind if we give him a few suggestions. Here are some of the names that we would suggest for the deputation. Sir Purushattamdas Thakurdas, Sir Lalubhai Samaldas Mr. J. B. Petit and Mr. L. R. Tairsee ( any two of these four capitalists ) Lala Lajpat Rai, Acharya A. T. Gidwani M. A. Oxon), Dr. Kalidas Nag M. A. D. Litt. (Paris) and Mr. S. G. Vaze ( Editor, the Servant of India).

We are in favour of the inclusion of two capitalists because Tanganyika stands in great need of Indian capital. Principal Gidwani is a great educationist and he will be able to give expert advice on the question of Indian education in East Africa. Dr. Nag is devoted to Greater India of the past and at a time when our countrymen overseas are building Greater India of the future, Dr. Nag's well-informed lectures will prove very interesting and inspiring indeed. We should not forget that ancient Indian colonisation was cultural while the modern Indian emigration has been mainly economic. We have to make a happy compromise between these two forms of emigration in our scheme of Indian colonisation in future. I need not say anything about Lala Lajpat Rai for he requires no introduction. As regards Mr. Vaze, our countrymen in East Africa already know something of his calm dispassionate handling of our problems. Possibly he will prove the most useful of all the members of the deputation. Mr. Pandya should put himself in touch with these people immediately. One thing more we have to suggest. No discrimination should be made as regards passages. The only consideration for a first or second class passage should be that of health. Surely an editor of an influential journal has got a status no whit inferior to that of any capitalist.

### Indians in British Guiana

Here is an extract from the Daily Chronicle of Georgetown, British Guiana:—



## B.G. EAST INDIAN ASSOCIATION

The Executive of the B.G. East Indian Association with Dr. J. B. Singh as President has already held nineteen District Meetings within the counties of Demerara and Berbice. It was no doubt a very hard task, as the Executive had to forsake their houses twice or thrice every week, and in many cases other important duties, and travel by day as well as by night to accomplish the work of the Association.

The most important subjects dealt with were :—

- (a) Acquiring a Vernacular Press to publish news for the benefit of the East Indian Community.
- (b) Vernacular education for the Hindoo and Muslim children.
- (c) Co-operation among the East Indians.
- (d) Formation of an organisation to protect the rights of the Rice-growers.
- (e) The raising of funds to clear off the liabilities of the Association and to make addition to the Association Building.

At all the meetings held in the various Districts the East Indian turned up promptly and this convinced the Executive that the people are willing to stand by the Association to carry out its aims and objects.

At these meetings, various sums of money were raised by voluntary subscriptions and there were also promises of substantial sums, and of several bags of rice. Each rice-miller in the District readily promised a bag of rice, and the Executive was requested to ask every other East Indian rice-miller within the Colony to give a bag of rice.

The Executive at every meeting organised a Committee to receive donations in aid of the Building Fund.

Donations were also received in aid of the Building Fund from certain individuals.

We are glad to note that our compatriots in British Guiana are waking up. Their decision to acquire a Vernacular press and to encourage the study of Indian Vernaculars is praiseworthy.

West Indies are situated at a distance of thousands of miles from India and there is no regular steamer service. Our countrymen in West Indies have thus remained unaffected by the beneficial influence of National movements in India. By starting a Hindi paper and by opening Vernacular schools our Indian leaders in British Guiana will lay the true foundation for a better understanding between their adopted land and the Motherland.

### Social and Educational Work among Indians in the Colonies

"When will you visit India again? I asked Rev J. W. Burton, General Secretary of the Methodist Mission of Australasia, when he came to India two years ago. Mr. Burton's name is a house-hold word in Fiji Islands where he did a great deal of work for the indentured Indian labourers.

Rev. Burton replied :—Well I have to visit North Australia, Papua Islands, Fiji Islands, England and India, one by one in five years. So I can come to India only once in five years but next time I shall try to come to India earlier."

When Rev. Burton was speaking these words I was thinking of the coming future when Indian missionaries will visit the colonies in the same way. There is a great deal of social and educational work to be done in the colonies and if we can send the right type of workers from India they will not only prove useful to our people there but they can also make themselves men of position and influence. We are turning out dozens of *Snataks* (Graduates) from our Gurukulas and National Colleges every year. With a proper organisations it will not be difficult to find suitable jobs for some of them at least in the colonies. The All-India Aryan League can certainly do a great deal in this connection. If they can arrange for free passage for some of their *Snataks* a number of them may be found willing to go abroad for social and educational work. I wrote a note on this subject, in the *Modern Review* of January 1928 and referred to the resolution that I moved and that was passed unanimously at the Dayanand Centenary at Mathura. This note of mine attracted the attention of Syt. Ramanand Sanyasi, Secretary of the Aryan League, who wrote to me that on reference he found that no such resolutions had been passed at the Centenary !

This is sufficient to explain the hopeless way in which the subject of sending Vedic missionaries abroad is being handled by our Aryasamaj leaders. Many of these leaders have absolutely no imagination at all. The Aryasamaj suffers from officialism and red tapism considerably and there is a lack of spirit of adventure and religious fervour in their men of first rank. I wish some of them could be transported to East Africa and made to see the work of the Aryasamaj there. The Aryasamaj at Nairobi (Kenya) has got one of the finest Arya Mandirs that I have seen and there is a first class Girl School—conducted by it. It is high time that the Aryan League took up the matter in right earnest to prepare a practical scheme for sending missionary workers abroad. I would suggest a meeting of Prof. Ram Deva, Prof. Satyabrata, Mahatma Narayan Swami, Pandit Tota Ram Sanadhyia, Honourable Badri Maharaj and Shriyut Devi Dayal for the purpose. Will the Aryan



League give some consideration to this suggestion of mine?

### Right Honourable Mr. Sastri in South Africa :—

The Indian Opinion of South Africa has published the full details of the outrage on Mr. Sastri committed by the European hooligans in Klerksdorp. Here is an extract from that paper :—

On Saturday evening, Mr. Sastri and his staff attended a banquet at Klerksdorp. The Mayor of Klerksdorp presided, and there were 138 European guests, including Major Maquassi, the Police Commissioner of the district, the resident magistrate and other leading people of the town and surrounding area.

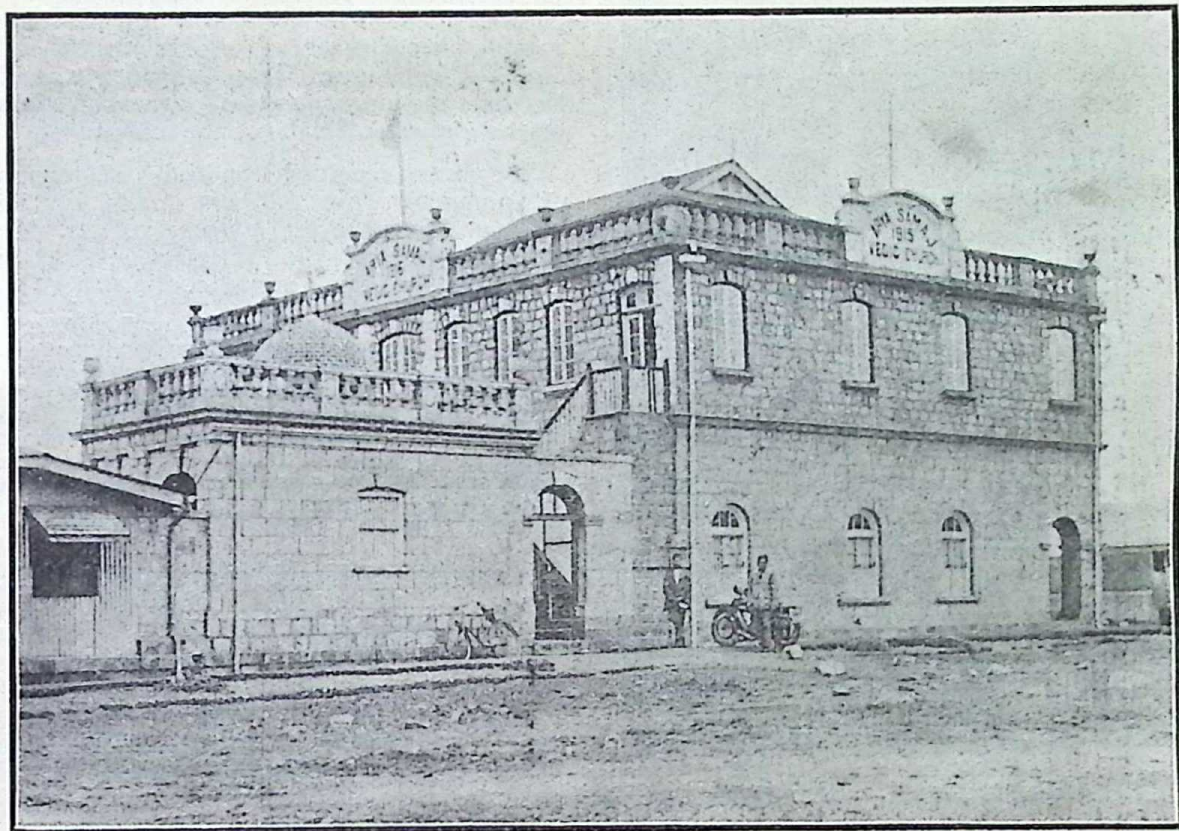
That road lies across the hope of the children of South Africa. Are you? Curse you!"

After the banquet the guests moved from the Tivoli Hotel to the Railway Institute Hall. Here it was found that the doors had been broken in and that a score of men were occupying seats reserved for the banquet guests. As the platform party entered, booing and hooting began until Mr. Jooste pleaded for order saying that Klerksdorp must not be the only town in the Transvaal that misbehaved itself when Mr. Sastri visited it.

Mr. Sastri then began to speak on the Indo-Union agreement and its effects, dealing incidentally with the word "Coolie" that had appeared on handbills on Friday.

"You must not call my people coolies," he said. "They are not, for 'coolie' means a person who sells his body for physical labour, and the word is insulting to our people."

After the speech had continued for about nine minutes, Mr. Morgan Evans stood up. "We have



Aiyasamaj, Nairobi (East Africa)

### DEPUTY-MAYOR LEADS

During the banquet it was noticed that Mr. Morgan Evans, the Deputy-Mayor of Klerksdorp, was driving a motor-car about the town. The car bore several inscriptions, including the following "Are you helping the Indian uplift movement?"

not come here to listen," he said. There were cries of "sit down," and Mr. Jooste again began to plead for order, when suddenly the lights were switched off. Women started screaming, and the audience began to make for the doors, some women being knocked to the ground during the confusion.



Suddenly, a glass vessel fell just next to the platform, and the contents were splashed about. A match was lit and a fire flared up where the bomb fell.

Men rushed with overcoats to put out the flames, by smothering them. This took some minutes to effect. Meanwhile strong biting fumes began to penetrate the hall, affecting the throats of all those in it. Men and women were coughing continually; several women fainted, and later a woman and a child had to be removed to the hospital for treatment to the throat and lungs, which had been affected by the chemical fumes.

At this, rotten eggs began to be thrown at him. None, however, hit anyone, although the walls and platform were bespattered with eggs.

Mr. Jooste then called to the audience to adjourn to an open space outside. This was done, and Mr. Sastri resumed his address.

"Ladies and gentlemen," he began, "as I was saying before, the venue of this meeting was altered from indoors to the open air," and so took up the thread of the speech. His voice was noticeably affected by the gas for the first few minutes, but later the effect apparently passed away. Mr. Sastri continued his speech for almost an hour.

#### MR SASTRI INTERVIEWED

Mr. Sastri, interviewed on Monday, declined to make any reference whatever to the incident. He looked remarkably well and chatted gaily with the interviewer. When asked if he suffered any ill-effects from the gasbomb, he replied, "I am addressing a meeting in Springs to-night."

Mr. Sastri has no doubt raised himself considerably in the eyes of the world by his dignified behaviour. This unfortunate incident has shown in what great respect he is held by the highest officials of the Union.

Mr. Sastri received hundreds of messages of sympathy from different parts of South Africa. Here are the messages of Dr. Malan, the Minister of the Interior and General Hertzog, the Prime minister.

All day on Tuesday the staff of Mr. Sastri were kept busy in Johannesburg handling telegram deprecating the Klerksdorp affair and sympathising with Mr. Sastri in having been subjected to such outrageous conduct. Again on Wednesday morning, the stream of telegrams commenced, the total of which, it is reported, ran into many hundreds. Messages came from every corner of the Union, despatched by both Europeans and Indians.

#### Anniversary Number of the Vriddhi:—

We congratulate Dr. I. H. Beattie M. A. and Pandit Durga Prasad of Fiji on the fine Anniversary number of their monthly journal, the Vriddhi. The number contains many interesting and instructive articles but those of Rev. Mcmillan and Dr. Lambert deserve special mention.

We have been regular readers of the Vriddhi for the last twelve months and though we may not agree with some of the views held and expressed by the editors, we entertain nothing but grateful admiration for their sincere efforts. We hope in future the Vriddhi will be able to appreciate better the work of the Aryasamaj in Fiji.



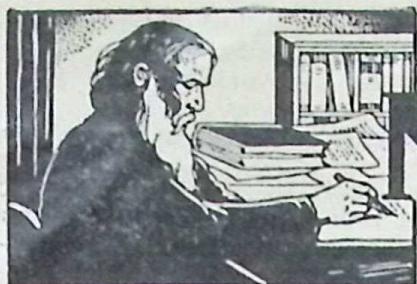
Right Honourable V. S. Srinivas Sastri

#### DISTURBERS DISAPPEAR

Police were rushed to the hall, but before they arrived the disturbers had disappeared. Before the lights came on again or the police arrived, many members of the audience began shouting, "Go on Mr. Sastri. We are here."

Mr. Sastri advanced to the centre of the platform and said, "Yes, I am here, and I will go on."





# NOTES

## Programme of the Bengal Independence of India League

"The Congress workers of Bengal" have formed an Independence of India League for the province of Bengal, and its provisional executive committee has published a manifesto and programme. The programme, as published in *The Searchlight* of Patna, does not confine itself merely to politics but has also in view the establishment of economic and social democracy. This recognition by the founders of the League of the fact that human affairs cannot be divided into separate independent compartments is satisfactory. In the programme under "Political Democracy" occurs only the expression "complete political independence." Many items mentioned under the headings of economic democracy and social democracy depend upon the attainment of political power for their execution. But the programme does not mention any details as to the means and methods of attaining complete political independence;—it does not give even a vague general indication of them. As the League does not and cannot obviously intend to engage in secret revolutionary activities of any kind, its silence on the subject of means and methods appears to show that the projectors do not know what should or can be done to make India completely free. So they are not much wiser in this matter than ourselves, the only difference being that we have often confessed our ignorance, but they have not.

The next section of the programme relates to

### FUNDAMENTAL PRINCIPLE OF ECONOMIC DEMOCRACY

Removal of economic inequalities.  
Equitable redistribution of wealth.  
Provision of equal opportunities for all.  
Raising the standard of living.

#### REGARDING INDUSTRY

1. The League believes in large scale pro-

duction through the use of machinery, but would at the same time encourage cottage industries.

2. Key industries to be nationalized.
3. Railway, shipping and air service to be nationalized.
4. Labour to have a voice in the matter of appointment and dismissals of employees and in the management of industries.
5. System of profit-sharing in industries to be introduced.
6. All disputes between Labour and Capital on Management shall be submitted before an impartial board for arbitration with a view to making strikes and lock-outs unnecessary.
7. Limitation of private capital by legislation or taxation including imposition of tax on all property inherited.
8. Supply of cheap credit through co-operative and other methods and Control of usury by fixing a maximum rate of interest.
9. Eight-hour day to be fixed for factory workers.
10. Unemployment wages and old age pensions to be paid by the State.
11. Amelioration of labour by provision of (a) insurance against sickness and accidents, (b) maternity benefit scheme, (c) creches for infants, (d) quarters for labour, (e) adequate leave, etc.

#### REGARDING LAND

1. Uniform system of land tenure.
2. Equitable rent to be guaranteed by the State.
3. Annulment of agricultural indebtedness through State intervention and indemnification.
4. Abolition of Landlordism by indemnification.

The objects aimed at in this section of the programme are unexceptionable. An attempt on a national scale can be made to gain them only if those who cherish them succeed in obtaining supreme power in this country, which they are not likely to do in the near future. But even at present they can give a concrete shape to their ideals in their personal relations and their immediate surroundings. Among "the Congress workers of Bengal" who have become members of the League there may be some Zamindars (landlords), capitalists, employers of labour, etc., and certainly there are many who have at least some domestic servants. It would



be good and a proof of the sincerity of the members if they would remove economic inequalities between themselves and their employees or tenants or domestic servants, etc. No law would stand in the way of their doing so. Similarly, if they distributed their wealth equitably among those with whom they are connected, they would not be guilty of violating any law. Provision of equal opportunities for all is a great ideal. At least the well-to-do members of the League should send the children of their tenants or employees or domestic servants to the same schools, colleges and universities to which they send their own children. This would show that they are true to their ideals, and they can be true to their ideals in a perfectly law-abiding manner. As for raising the standard of living, it is to be hoped that the members have already provided at least their own domestic servants with clothes, food, rooms and other comforts and conveniences somewhat like those which they themselves have.

The profession of high ideals becomes very easy and sometimes paying, too, if one does not expect to be called upon to live upto them till the country has become independent.

Regarding industry, the League says it believes in large-scale production through the use of machinery, but would at the same time encourage cottage industries. There is nothing heretical about this belief. But Mr. Gandhi is against large-scale production by power-driven machinery, and hence the League cannot have the Mahatma's blessings in this respect.

The carrying out of items 2 and 3 requires the possession of preponderant political power.

As regards item 4, those members of the League who are owners or shareholders of factories, plantations, etc., can and should give their employees a voice in the matter of appointment and dismissal of employees and in the management of their concerns, *before the law forces them to do so when the country becomes an independent democracy.*

Exactly the same remarks apply to items 5 and 6.

Before the law limits private capital in an independent democratic India, the members of the League can and should set a limit to their private wealth by a self-denying ordinance. Many Indians have set examples, though they never talked of econo-

mic democracy or of political independence. We do not know what limit to private capital the League has in contemplation—we hope it is not one crore of rupees.

Item 8 is practicable even at present, so is item 9.

Item 10 does not seem practicable just now, because of India's political helplessness and the consequent economic backward condition.

Bills can and should be introduced in the Central Legislature even under present conditions for the accomplishment of the object aimed at in item 11.

What has been said regarding land would require legislation. Item 1, 2 and 4 seem hopeless under the present constitution of the legislative bodies. The third item may and ought to be tackled.

In the section devoted to social democracy there are a good many items which can be carried out without the intervention of the law. It is remarkable that the founders of the League have felt obliged to draw up a programme of social reform, though social reformers in Bengal have never been in their good graces, nor have "the congress workers of Bengal" been famous themselves for the practice of social reform. Their programme is printed below.

#### SOCIAL DEMOCRACY A—REGARDING CASTE

- (1) Abolition of Caste which will necessarily include :
  - (a) the removal of untouchability
  - (b) free access for all communities to roads and wells.
  - (c) free access for castes to temples.
  - (d) inter-caste dining.
  - (e) inter-caste marriage.

#### B.—REGARDING WOMEN

- (1) Emancipation of women—which will include
  - (a) Abolition of Purdah ;
  - (b) Compulsory education for women ;
  - (c) Physical culture for women ;
  - (d) Freedom for widows to remarry ;
  - (e) Equal status for women as for men ; and revision of the existing law relating to women's rights.

#### C—REGARDING MARRIAGE, ETC.

- (a) Polygamy to be abolished ;
- (b) Inter-provincial marriage to be encouraged ;
- (c) The marriageable age to be raised for men as well as for women and a minimum age to be fixed ;
- (d) Dowry, whether in cash or in kind at the time of marriage, to be abolished.

#### D—REGARDING PRIEST-HOOD

- (a) Abolition of the system of hereditary priests and gurus.



(b) Individuals to be encouraged to perform religious ceremonies themselves without the aid of professional priests.

Compulsory education for women; equal status for women as for men, and revision of the existing law relating to women's rights; abolition of polygamy; and a few other items would require legislation. But very great progress can be made by earnest and sincere social reformers. In Bengal the Brahmos have done more for the cause of social reform and the emancipation and advancement of women than any other section of the people, and they have been rewarded with persecution, slander, gross calumnies, and the attempt of Mr. Subhas Chandra Bose, the boss of the Independence League, to wreck the City College. Nevertheless, we are pleased that the Time Spirit has compelled Subhas Babu and his co-workers and followers to profess adherence to the social programme of the Brahmo Samaj. But it is to be hoped, it will not be mere profession.

It is not clear why there is no mention of the compulsory education of *men* and of physical culture for *men*. In their new-born or simulated zeal for doing good to women, the members of the League seem to have forgotten that in Bengal the vast majority of men, too, are uneducated and weaklings. Perhaps they were too eager to pose as champions of women's rights, as being the correct timely forward thing to do, to remember the existence of the hitherto unfair sex.

We note that a Musalman contemporary has protested against the proposed abolition of polygamy as against the Quran! Kemal Pasha and Amanullah Khan would make short work of such protests.

Those who have drawn up the programme of the League have assumed the role of Buddha (*minus* the awakening and enlightenment of the soul), Marx, Lenin, etc., rolled up in one. Let us wait for their actual performance and leave judgment to be pronounced by posterity.

### Pre-Medical Courses for Medical Colleges

In American Universities, it is understood, if a student wishes to enter a medical college, the condition is that before applying for admission he must have studied a pre-medical course in a university for two years.

This pre-medical course includes chemistry, physics, botany, hygiene, physiology (rudiments), zoology and other similar subjects. Cannot the study of such a pre-medical course be arranged for in the Calcutta University?

### Fine Arts Exhibition, Indore

The Prabasi Banga Sahitya Sammelan (All-India Bengali Literary Conference), which is to be held at Indore (C. I.) in the coming Christmas Week, will hold an exhibition of Oriental Arts. The Exhibition is open to artists of all provinces and will contain works in Painting, Sculpture, and minor arts. All artists are cordially invited to send their exhibits. A detailed prospectus will be sent on request to P. N. Bhattacharya, General Secretary, Prabasi Banga Sahitya Sammelan.

### Importance of Finds at Mohenjo-Daro

Until now only two lands could rightly claim to represent the cradle of civilisation. One is Egypt, in the valley of the Nile; the other is Mesopotamia watered by the Tigris and the Euphrates. But now there enters a third and serious claimant—the valley of the Indus, in the north-west corner of India,

writes Sir Arthur Keith, the famous scientist, in *The Referee*. He goes on to state:

The chief site of discovery in the Indus Valley, Mohenjo-daro, is 200 miles from the mouth of the river; it was built on the flat, alluvial plain on the western bank; to the west of the plain rises the mountainous frontier of Baluchistan. Six years ago a prospecting officer of the archaeological survey who arrived on the scene found merely rolling mounds covered by soil and sand which the river had left behind when it overflowed its banks in flood times. Under the alluvial covering of the mounds, often thirty feet in height, found mouldering bricks.

The mounds which marked the site of the central part of the buried city, covered an area equal to about one square mile. Beyond, and lost in the plain, were the submerged suburbs. In the north-west corner of the central city was a particularly large and high mound. This was suggestive, for in the north-west corner of a city the ancient Babylonians always built their "ziggurat," or Tower of Babel.

### MISSING HISTORY

Several trial shafts were dug, and by 1924 Sir John Marshall realised that he had gained access to a lost and buried world of humanity. It was suspected before then that India had an ancient history, but every attempt to trace it into the second millennium before Christ had ended in failure. Nor would Sir John Marshall have succeed-



ed in this attempt without the guidance of Mesopotamia and Egypt.

Sir John Marshall's preliminary excavations on the Indus disclosed houses, ornaments, jewels, utensils, weapons, pottery, seals, and works of art, all so similar to those of ancient Babylonia that there can be no doubt that the time sequence is the same for both. By this fortunate chance he has been able to restore to India at least 2,000 years of her missing history—a restitution in which her vast modern population may justly take pride. For the foundations of Mohenjo-daro carry us back like those of Ur of the Chaldees, to a point in time some 3,500 years B. C.

Regarding Harappa and other prehistoric sites, Sir Arthur Keith writes :—

Sir John Marshall, at the beginning of his investigations, realised that Mohenjo-daro could not be the sole representative of this ancient civilisation of India. The Punjab lies to the northeast of Sind, and a railway now connects Multan with Lahore, passing along the plain of the River Ravi. An air-plane survey conducted along this dusty plain has revealed several ancient sites one being at Harappa 440 miles from Mohenjo-daro.

The leader of this expedition was not content to search Sind and the Punjab for ancient sites, but sent Mr. Hargreaves from Sind westward into Baluchistan, where traces of the same ancient civilisation were found. Still further to the west, in the lower valley of the Helmand River of Afghanistan are other sites, that tempt the explorer's spade. We have every reason to hope we shall yet find links in Persia which will join the ancient civilisation of the Punjab with that of Mesopotamia.

Incidentally the reader may be asked to note that the Indian gentlemen who actually made the discoveries, not with the spade, but with their brains, are not mentioned by name, nor is there the least indication given that any Indian had anything to do with the discoveries. It is Sir John Marshall who did all these things! Not Hiralal, Rakhaldas, or any other non-white human being. Mr. Hargreaves is mentioned because he is an Englishman. It is as if the scientific discoveries of J. C. Bose and P. C. Ray were credited to the Englishmen who were Principals of the Presidency College or Directors of Public Instruction when these scientists were professors in the Presidency College! Indians have been deprived of their birthright of freedom and of their native land. Must they be deprived of their intellectual achievements also?

### "The Secret of Life"

Much sensation has been caused by the announcement, made by Prof. F. G. Donnan at the Glasgow meeting of the British Asso-

ciation, of Professor A. V. Hill's discovery as to the difference between life and death.

The cell that is the basis of life requires constant oxidation, he explained, to preserve the peculiar organised molecular structure of life of a living cell. The living cell is, in fact, like a battery which is constantly running down and which requires constant oxidation to keep it charged. Death is the irreversible breaking down of this structure, always present, and only warded off by the structure preserving action of oxidation.

Professor Hill's hypothesis for the first time enables men of science, Professor Donnan said, to understand, though a little dimly, "the difference between life and death and the very meaning of life."

Oxidation, assimilation, and the rejection of waste products were continually going on, and the living cell was constantly exchanging energy and materials with its environment. The apparently stationary equilibrium was in reality kinetic or dynamic equilibrium.

### A STILL GREATER MYSTERY

In the problem of life, there was a still greater mystery. If a motor-car was deprived of petrol, the engine stopped, but it did not die, whereas if the living cell was deprived of oxygen or food it died at once or went to pieces.

The doubt suggests itself even to the mind of a layman. How do hibernating animals live without oxygen? How did *ygis* entombed under the earth live?

What, it might be asked, was cellular death? It was at this point, Professor Donnan said—at the very gateway between life and death—that Professor A. V. Hill was on the eve of a discovery of "astounding importance," if indeed he had not already made it.

Professor Donnan concludes

"My belief is that Professor Hill is on the verge of an astonishing discovery. I think that his continuous fine analyses of the phenomenon the living cell must lead to such an understanding of the organisation of life that there is no reason why the construction in a laboratory of a living cell on the physical plane could not be effected, or its construction in the ocean, for instance, observed."

### If Science "Creates Life" ?

Referring obviously to the announcement briefly summarised above, Mr. A. George Tarrant observes in the *London Inquirer* :—

Some people have been rather frightened lately. They have read in the daily press certain sensational statements and rumours as to new discoveries, and, as these discoveries seem to touch on the origin of life, they are disturbed.

The writer reassures them by saying :



But, after all, the position is really very simple and natural. We have known, for a very long time, that the family of life includes many very different members. We have known that if we trace the stream of life backwards along the line of evolutionary development, we descend from man and the higher animals to more lowly forms of life, until we lose the stream in a world of very tiny and very lowly organisms. As our means of exploring become more efficient, as our microscopes become more powerful and our technique more subtle, we find we can trace the stream further and further back. We finally lose it in a region of forms so lowly as hardly to be recognised as living matter, and lose it there, not because the stream comes to any abrupt end, but because we have not the power to trace it further.

After tracing life from its highest manifestation to its lowest, Mr. Tarrant reverses the process, stating :—

If on the other hand, we start in the realm of purely inanimate chemical substances—the chemical element of which all things, living and non-living, are made—we find these substances building themselves up, in obedience to natural laws, into more complex compounds. Some few of these elements—carbon, oxygen, hydrogen and nitrogen—build themselves up into substances of very great chemical complexity, whose ultimate particles are comparatively large. Moreover, these more complex molecules have the property, sometimes of joining one to another almost without limit, and of joining on to themselves simple molecules from the world around, and so growing almost as do lowly forms of life. If we trace the upward development of the stream of chemical complexity, we lose it in a region of complex growing molecules—and we lose it there, not because it comes to an abrupt end, but because chemistry has not the power to trace it further.

The writer then asks,

Has science bridged the gap, and joined these two streams together? Have we now a continuous road, from one end of the scale to the other? It may be so—how strong or how faint is the evidence cannot be discussed here. What then?

Supposing science does bridge the gap,

Surely there is no need for alarm. For science is only doing in the laboratory what nature did on this earth in the dim past. Life on this planet arose, unquestionably, from some such development of inorganic elements into complex compounds, and from these to very rudimentary specks of living matter. This development was continuous. If we have learnt in our laboratories to reproduce some of the steps of this progress, is it a cause for alarm?

Once we realise the continuity of nature, once we abandon the idea of change by catastrophic leaps and sudden discontinuities, then such a development as this must be recognised as the most natural possible. Such discoveries as are hinted at must be greeted with pleasure, as we see one more piece of the puzzle of nature fit into its place under the hand of man.

Mr. Tarrant asks in conclusion, what is

the bearing of this upon religion? His answer is :—

Surely only to confirm us in our wonder at the mystery of creation, and of man's ability to think God's thoughts after him. For the living cell, whether science can create it or not, is not the soul of man. A cell in the body of a man may go to form the brain with which he thinks the sublimest thoughts, or it may grow into a cancer which wrecks the whole bodily fabric. The man is more than a form of animate life.

Love, the choice between good and evil, sin, repentance, these are attributes of man, not of a simple living cell. These, and the religious experiences of man, are still there, unaltered, and there is no fact of biology or chemistry more real than these.

Let us then be re-assured. If science has shown the path from lifeless chemical element to living cell, what of it? Some such path must have existed for life to be on earth at all. And if science tells us a little of the way in which God works, does that mean there is no God?

### Modern Indian Languages as Media of Instruction

The Calcutta University Commission does not think that the English medium of instruction in Indian schools and colleges is such a great handicap as it is described to be, writes Mr. C. Bhattacharya in *The Progress of Education*.

Mr. Mayhew says that India is not the only country where a bilingual system of education is in vogue and seems almost to suggest that it is a necessary evil. For, was not the higher education in Europe conducted for many years mainly through the medium of Latin? Newton wrote his *Principia* in Latin. The German philosopher Leibnitz wrote his books in the same language or in French. Again every fresh revival of the study of the classics in England gave a new impetus to original thinking and hence to the development of the indigenous literature of the country. The Latin medium was not a handicap in these countries. Why should English be a handicap in India? On the contrary, it should prove itself to be a continual source of inspiration to the stagnant minds of India.

The writer controverts these views by observing :—

The mistake in this argument lies in confusing English as a medium of culture and English as a medium of instruction. The study of the former shall be ever supported. It is necessary in order to broaden our minds and especially in order that we may come into contact with western science and culture. The English literature is full of virile thought, breathing liberty and freedom. Who will not profit by its study? It was probably in some such spirit that the great Raja Rammohan Ray supported the Anglicists. But for this, it is enough if the foreign language is under-



stood. The foreign medium is no necessary accompaniment of bilingualism though the latter may be essential for a people whose mother tongue is in an undeveloped condition. Mr. Michel West says in "Bilingualism". "The English student of Chemistry is taught in his mother tongue, but is not cut off from the fountainhead of German chemical research".

He strengthens his argument by citing the example of Japan.

The history of Japanese education of the last fifty years shows what a really serious attempt by a sincere Government can do for the improvement of an undeveloped language. Even today Japanese is a crude tongue. It did not possess any alphabet before the seventh century when it accepted the Chinese alphabet. It is however, such a cumbrous and immobile vehicle for expressing ideas, that it was almost next to impossible to adapt it for the expression of modern thoughts. In the most authoritative dictionary of the Chinese language published recently, the lexicographer has used forty-seven thousand, two hundred and sixteen characters. It can be easily imagined what a difficult task the Government of Japan has performed in making ninety-five per cent of the population literate in less than fifty years. It was in 1870 that scholars were for the first time sent to Europe to bring the culture of Europe to Japan. The first University of Japan was established in 1877. At first foreign teachers were engaged for instruction in higher education. Gradually, they were replaced by Japanese scholars; and at present in the whole of Japan, there are not more than eight or nine European scholars engaged in the domain of higher education. But though the study of some foreign language is compulsory, in all secondary and collegiate education, the medium of instruction is almost everywhere Japanese. At first, the work of translation was difficult, owing to the immobility of the Chinese characters, to remove which many Japanese educationalists are thinking of replacing the Chinese by the Roman characters. (Vide *Japanese Education*, by B. Kikuchi).

The position is much better in India so, far as our principal languages are concerned though not so far as the inclination of the rulers is concerned.

The Indian dialects, at least those that owe their origin to Sanskrit, have got a richer ancient literature than Japanese. Marathi, Kanarese and Bengali boast of lyrics and ballads mainly on religious themes dating back to a thousand years. Moreover, Sanskrit, the mother of all these languages is a vast store-house of words already in use and is a wonderfully prolific mint that can turn out any number of new words required for new purposes. There are books on astronomy, philosophy, chemistry, algebra, and medicine that were studied in India from generation to generation. One has only to look over the pages of Dr. Seal's "Positive Sciences of India," to be convinced of the truth of this statement. As a witness said before the Calcutta University Commission, "Even the most highly developed modern languages and literatures were at first no better than Bengali. In their case

development was obtained by use. It will be obtained in our case too in the same way." (C. U. R. Page 256).

### Complete Political Independence Versus Dominion Status.

Lala Lajpat Rai says in *The People* that no self-respecting Indian could be so base as not to desire complete political independence for his country in the same sense in which the other countries of the world have it. He then asks: "But is there any country in the world which is really absolutely independent? Every country has some limitations on its 'complete independence.'" This is true. When *The Modern Review* says that it is for complete or absolute independence, it only uses popular language, not scientific language. It is prepared, of course, to accept the human limitations on the independence of the freest countries—neither more nor less. Lalaji makes a fair enumeration of the reasons of the seekers of independence for their choice, and observes:—

Every Indian must sympathise with this point of view. If India were free to-day to make her choice, she will not be disposed to join the British Commonwealth. But she is not free. She is included in the British Empire. The question before her then resolves itself into one of expediency, — not hypocritical expediency but one of practical wisdom. Even Mr. Srinivas Iyengar says he would accept Dominion Status if it was granted at once. Some others hold that we should work for Dominion Status as a stepping stone to Complete Political Independence. I do not agree. I am of opinion that we should honestly, wholeheartedly and sincerely work for Dominion Status whether we get it immediately or in the next few years. I say so, because to me in our present circumstances, that seems to be the path of practical political wisdom.

It has been stated more than once in this journal that its editor does not oppose the movement for dominion status, because that status may lead on to independence. But we have not joined any movement either for dominion status or for independence, for reasons which seem to us adequate. We do not see any practicable way to the attainment of independence. Hence we do not join any Independence League. But as the desire for independence is ever present in our mind and has become a sort of creed, we cannot join a movement for dominion status which we do not like without some mental reservation; because whatever we do we want



to do whole heartedly. In fact, it was this attitude which, among other reasons, prevented the present writer from standing for election to the legislature when requested by a representative of the leaders of his district to do so with the assurance that the election would be unanimous and uncontested. Thus the position of the writer is that of a mere journalist, or, in plainer language, that of an armchair onlooker and critic. It is hoped that this bit of egotism will be excused, as it has been considered necessary to define our exact position. Lala Lajpat Rai gives the following reasons for working for dominion status :

(1) That Dominion Status, as at present understood, secures to us full independence and freedom to remain within the Commonwealth as long as it is in our interest to do so.

(2) That the partnership of the Commonwealth does not mean voting by population and that in case any dominion finds that it is out-voted by virtue of race prejudice or other similar considerations, it is free to dissolve the partnership.

(3) That the first task of the Indian Nationalists is to take the Indian States with them. No attempt in this direction has the ghost of a chance if you declare Complete Political Independence as your immediate goal. That a combination of the British Government and the Indian States against you will be a formidable obstacle in the way of your political progress.

(4) That the cry of complete Political Independence leads people away from constructive political and social work and is a disturbing element in the nation-building departments of the country.

(5) That it gives the British an excuse for repression and suppression. I recognise that in the case of subject peoples repression and suppression is sometimes more beneficial to the political freedom than petty conciliations and superficial concessions. But even then in the present circumstances of India with our economic helplessness staring us in the face at every step, the balance of advantage lies in not giving the British an additional excuse for excessive repression and suppression.

(6) That any practical active steps towards Complete Political Independence cannot be taken except in secrecy and through revolutionary violence. The preachers of non-violence may talk as much as they like, but they will not advance an inch towards the goal unless they actively grapple with the problem of how and by what means ?

(7) That the dream of an Asiatic Federation is a mere fantasy, and we cannot build upon it.

These reasons would have sufficed for us, too, to work for dominion status, if we had not independence on the mind.

### India's Three Great Words

Under the pen name of "Calamus," a writer in the London *Inquirer* quotes

Rabindranath Tagore as saying that India is "incurably religious." According to this writer, the Soul of India is the belief that spirit is the great reality. Atma alone is real. In all things there dwell the Supreme.

Referring to Mr. J. C. Winslow's book, "The Indian Mystic," the writer says:—

Mr. Winslow takes three great words of Hindu religion and shows that behind each of them is an idea that may lead to a deepening of the Christian's religious consciousness.

The first word taken is Bhakti. :

This is the Way of Devotion. Bhakti is a beautiful and rich term, as Dr. Stanley Jones points out in the 'Christ of the Indian Road,' and Mr. Winslow shows us something of its beauty and richness. Bhakti is that loving devotion to God which has proved the most dynamic force in the religious life of India. It is good to learn from a Christian book that India has a noble conception of God "as One who loves mankind and thirsts for the response of man's love," and that "His most characteristic name is Bhagavan, the Adorable One the supremely Lovable, who gives Himself in love to man."

The second great Indian word is Sannyas.

Sannyas means the Way of Renunciation, which has always made a potent appeal to the heart of India. The sannyasi is a person who has given up everything to live the holy life. The true sannyasi can always win the hearts of the Indian people. Western civilisation, with its frank materialism, has no attraction for the Indian. Amassing wealth simply does not interest him. To quote Holland ('The Indian Outlook') :—

"What his soul worships instinctively, passionately, is poverty. 'Not the master of industry with his millions, not the Boss of Big Business, has roused India's enthusiasm and thrilled her imagination; this has been done only by the sannyasi, going out from house and home, with no possession but his begging-bowl, to be alone with God.' Gandhi's bare feet and single garment are no small part of the hold he has on Indian reverence.

The third great word is Yoga.

Yoga is the Way of Discipline. The word covers a systematic training in the art of contemplation.

An Indian Christian once told me a story about an orthodox Hindu friend of his. The Christian prevailed on the orthodox Hindu to attend a Christian service. Later he asked him what he thought of it. "It interested me very much," said the orthodox Hindu, "but why do you get up and sit down so much? It is all getting up and sitting down. To me it seems more like drill than worship. But perhaps that is why you call your services religious exercises?" That is how it strikes the Hindu! India is one day going to teach the Christian how to be still.

"Be still and know that I am God," said the Psalmist. "Study to be quiet," said Paul. India knows what these words mean.

At one time the Christian only sneered at the Yoga systems of India. To-day a Christian writer can say that Patanjali's system (to mention one



of the most important) is set forth with considerable psychological acumen, and that it might be described in modern terminology as a method for deliberately isolating, and gaining control over, the subconscious and its powers.

India, then, has given us three great words: Bhakti, Sannyas, and Yoga but the greatest of these is Bhakti.

### A Hindu Publisher in America

Mr. Hari G. Govil, mentioned in the previous note as the director of the India Society in America, is editor-in-chief of the *Oriental Magazine* and a promising Hindu publisher in America. The name and address of his firm are Hari G. Govil, Incorporated, Oriental Publishers, Times Building, New York City. He was born at Bikaner, Rajputana, and educated at Benares. He went to America in 1920 to study electrical engineering at the Massachusetts Institute of Technology. When Mr. Ramlal Bajpai, who has sent us a character sketch of Mr. Govil, met the young Indian student, "his application and certificates had already been sent. When it came to the question of money, we found that he actually had five cents in American money and two English pennies and nothing more. When we enquired just how he expected to enter any kind of a college with no money, he assured us with confidence that he was going to work and earn the money." This he did. He subsequently changed his plans, bought an old press for about thirty dollars, repaired it himself, and worked on it far into the night experimenting with printing. Thus he produced his first publication, the *Oriental Magazine*.

Mr. Govil was helped to go to England by Jajodia Brothers, Birla Brothers, and Shivaprasad Gupta of Benares. He could go to America from London because Mr. Ambalal Sarabhai gave him the passage money.

### Varieties of Socialism

Of late, in speeches delivered at Youth Conferences, Students' Conferences, some other conferences, and Independence League meeting the word socialism has been rather frequently mentioned. It is, therefore, good to bear in mind that socialism is not a single system of thought about economic reorganization but a whole series of related

systems. One of the latest books dealing with these systems is *A History of Socialist Thought* by Dr. Harry W. Laidler (New York, Thomas Y. Crowell Company, 1927. 250 dollars). Reviewing this work in the *Political Science Quarterly* of New York, Professor P. F. Brissenden of Columbia University gives the reader to understand that socialism has had a very long history—"from the ethico-religious Utopias of such Old Testament prophets as Amos and Hosea (700-800 B. C.) to the diluted Communism of the Russian Bolsheviks (A. D. 1927).

"Between the prophets and the Bolsheviks are the Utopias of Plato, More and Bacon, of the French Utopian Socialists, Babeuf, Cabet, Saint-Simon, Fourier, Louis Blanc, Proudhon; of Brisbane, Hertzka, Morris, Bellamy and Wells; the socialism of all socialisms—that called Marxian: Fabian Socialism; the socialism of the German Social Democracy; Revisionism, Syndicalism; Guild Socialism; State Socialism; Socialism of the Chair; Christian Socialism."

There is also post-war socialist thought. There are altogether fifty-seven varieties of socialism.

### Russian Communism

There are some admirers of Russian Communism in our midst. They may or may not have read "*Marx and Lenin: The Science Revolution*" by Max Eastman (Albert and Charles Boni, New York). The author wants "to show how to make a communist revolution." So his sympathies are with the Communists. Yet, according to the *New York Nation*,

We are bound to ponder certain of Mr. Eastman's observations by the way: that "wholesale curtailments of liberty and violations of their own ultimate ideal of social relations are a necessary and intrinsic part of the plan of action of all scientific revolutionists"; that the essence of the Russian political situation is the unshakable dominance of the Communist Party, which holds "a position in the new state not unlike that occupied by the personal sovereign in the old"; that the most unsatisfactory feature of the Russian experiment is the failure to establish a great system of education, in place of which has been set up "this great solemn fetish of dialectic materialism, which is nothing but the old shoes of Almighty God"; and that the second most unsatisfactory feature is the absence of a direct and simple purpose "to see to it that the proletarian dictatorship and the collective ownership of the means of production shall create to the full extent possible at any stage of its development, a free and true human society." Alas! After ten years here is another full-sized serpent in the garden.



## Lajpat Rai's Gift for a Consumptive's Hospital

Lala Lajpat Rai has given Rupees one lakh and collected about another lakh for a consumptive's hospital to be named after his revered mother Srimati Gulab Devi. Nothing more need be said than that the act is characteristic of the man.

## Hindu Mahasabha Resolutions on Removal of Untouchability

It is satisfactory to note that the following resolutions were passed at the eleventh session of the Hindu Mahasabha held at Jubbalpore in April last :—

1. This Hindu Maha Sabha declares that the so called untouchables have equal rights with other Hindus to study in public schools, to take water from public wells and other sources of drinking water, to sit with others in public meetings and to walk on public roads. The Maha Sabha calls upon all Hindus to remove such restrictions as may be existing anywhere at present in the way of the so-called untouchable Hindus exercising these rights.

2. This Maha Sabha declares that the so-called untouchables are fully entitled to have Dev Darshan, and the Maha Sabha calls upon all Hindus in general and all Hindu Sabhas in particular to provide the same facilities for Dev Darshan to them as are enjoyed at present by other Hindus.

3. This Maha Sabha calls upon Purohits [Priests], barbers and washermen to offer their services to the so-called untouchables also.

4. This Hindu Maha Sabha is of opinion that every Hindu to whatever caste he may belong has equal social and political rights.

5. This Maha Sabha appeals to all Municipal Boards to provide healthy quarters to the so-called untouchables specially the sweepers and directs the local branches of the Hindu Maha Sabha to draw special attention of their Local Boards towards this matter.

6. This Maha Sabha looks upon the practice of nomination of the representatives of the depressed classes by the Government to the Local Bodies, Provincial Councils and the Assembly as most harmful and injurious to the true interests of the country and considers that this practice will become a source of creating a great gulf in the near future between other Hindus and the so-called untouchable classes. In the opinion of the Maha Sabha the right course to stop this practice is to put forward and back proper candidates belonging to the so-called untouchable classes to the elected bodies named above.

7. This Mahasabha emphatically protests against the so called Adi Hindu movement started by some self-seeking persons with a view to create division between the Hindu Community and warns the so called untouchable brethren against

the dangers of falling a victim to this harmful propaganda and calls upon them to remain faithful to and well wishers of their ancestral Hindu faith.

A resolution, strictly speaking, is something which one resolves to do, is determined to do. Therefore, all members of the Hindu Mahasabha and all others who follow its lead are bound as a matter of sincerity and truthfulness to act up to these resolutions. They should not remain mere paper resolves.

Nomination of representatives of "depressed" classes is undoubtedly undesirable from the nationalist point of view. But it is not quite accurate to say "that this practice will become a source of creating a great gulf in the near future between other Hindus and the so-called untouchable classes." *The gulf was already there before any "representatives" of these classes were nominated.* What the practice of nomination is likely to do is to *widen and perpetuate* the gulf. It will not do to throw all the blame on Government. Orthodox Hindu society has been for centuries wicked and unrighteous in its treatment of the so-called untouchable classes, and this has been the original cause of the gulf.

We are against the Adi Hindu Movement. But we do not think it is correct to speak of *creating* division in the Hindu community. The division already exists. What the Adi Hindu Movement may do is to make the division rigid and to perpetuate it. This cannot be prevented by mere paper resolutions. The so-called Adi Hindus must in practice be treated exactly as the social equals of the Brahmins. Then alone will the former remain faithful to and become well-wishers of their ancestral Hindu faith. Now that all classes and ranks of people have become self-conscious, the Hindu community must consider itself doomed unless it can take the wind out of the sails of Musalman, Christian and bureaucratic propagandists by becoming truly democratic and righteous in its social economy.

## An Object Lesson to India

Under the above heading *The Young East* of Tokyo for September, just received, reproduces the following editorial from the *Osaka Mainichi* (English edition):

On August 28, 57 years ago (counting from 1928) a proclamation was issued by the Government declaring all the subjects in the Empire equal. It was an epoch-making event. The proclamation



for once and all swept aside the traditional class distinctions that would promote the caste idea and hinder the national progress.

The samurai and common people classes became nominal. It created a new and wider world for the masses; anybody was free to do anything without fear of being subjected to unprincipled prejudices because of the long standing distinctions. Swarms of the common people class seized the opportunity and proved the sagacity of the proclamation.

But tradition persists; a tradition that has had a life of many centuries could not be pushed aside with just one proclamation. People hailed the proclamation with cheer, but enough of class prejudice remained. The samurai class would not so easily condescend to mingle with the common people class; much of the old-time haughtiness lingered in their minds that appeared to be making desperate efforts to maintain its ground.

To-day the traces of this traditional class distinctions may be stated as having entirely gone. We have seen sons of the poorest farmer risen to an exalted position in the Government; sons of the smallest storekeeper have climbed up to commanding places in army, navy or business circles. Nobody thinks it strange; everybody regards the fact as inspring.

It is because of this equal opportunity to all this country has been fortunate to find many men of ability rare in all fields of activity. The absence of a caste spells progress and Japan has experienced it.

*The Young East* commends these paragraphs to the consideration of its Indian readers. We hope all Indians will seriously reflect on the lesson taught by the Japanese proclamation and its results.

It is not merely orthodox Hindus who are in favour of keeping up caste distinctions. The British Government seeks to perpetuate caste in various ways, which need not be enumerated.

Among other things the *Osaka Mainichi* states that "sons of the smallest storekeeper have climbed up to commanding places in army, navy or business circles." But the British rulers of India have divided our people into military and non-military races!

## Two Reports of the Same Interview

The following extract is taken from *The Bengalee* :—

In the report of an interview with the eminent physicist, Prof. Sommerfeld, he is said to have observed :

According to the "Statesman"—

"There is real independent spirit of science in India as seen from the work of Dr. Raman of Calcutta, Dr. Saha of Allahabad and other famous scientists."

According to the "Englishman":—"The real independent spirit of science in India has produced some very important scientific work. There were such men as Prof. Raman of Calcutta, Prof. Saha of Allahabad, Prof. Bose, a nephew of Sir Jagadis Chunder Bose and Prof. Bose of Dacca."

Why this omission in the *Friend India*? Is there again the hidden hand?

The difference in the two reports of the same interview seems mysterious. Even the two combined may not perhaps be a faithful transcription of what Professor Sommerfeld actually said. He is an eminent physicist, and therefore it would be quite natural for him to confine his observations to his own special branch of science. That may be the reason why there is no reference to the original work done by Indians in chemistry or botany, for example. But even as regards physics, the *Statesman's* report is more meagre than that of the *Englishman*. The name "Bose," whoever among scientists may bear it, seems taboo to the *Chowringhee* paper.

However, it does not much matter what the abovenamed papers choose to print or omit. Even novices in physics know that before Sir J. C. Bose turned his attention to the study of living matter he made many discoveries in physics, some of which are referred to with a diagram of one of the apparatuses invented by him, in the eleventh edition of the *Encyclopaedia Britannica*, Vol. IX, p. 206, under the article Electric Waves. It is for this reason that in the Foreward to his "Collected Physical Papers" (Longmans) Sir J. J. Thomson writes:—

"Another aspect of these papers is that they mark the dawn of the revival in India of interest in researches in Physical science; this which has been so marked a feature of the last thirty years is very largely due to the work and influence of Sir Jagadis Bose."

The Professor Bose of Calcutta referred to by the *Englishman* is Dr. Debendra Mohan Bose, who, with Prof. Meghnad Saha of Allahabad, represented India at the Volta Centenary in Italy last year; and Professor Bose of Dacca is Professor Satyendranath Bose, after whom and Professor Einstein the Bose-Einstein theory has been named.



## Unanimous Demand and the Grant of Self-rule

The condition laid down by the British arbiters of India's destiny for the grant of a small measure of self-rule is that the people of India must make a unanimous demand and produce an agreed constitution.

For a country inhabited by 320 millions of people to make a unanimous demand in the literal sense of the term is an impossibility, particularly when the powers that be are bent on encouraging, if not also producing, diversity of opinion. In spite of this difficulty an agreed constitution has been produced which has been accepted by the main groups of politically minded Indians. Therefore, the bureaucracy have redoubled their efforts to make every insignificant group and every nonentity claiming to speak on behalf of a group appear more important and influential than the parties who have accepted the All-Parties Conference Report. Perhaps the natural reaction has been that in some quarters the support given to the Nehru Committee's report has been claimed to be more unanimous and nation-wide than it actually is.

These circumstances remind one of the very different circumstances under which other parts of the British Empire, spoken of as white men's lands, obtained self-rule. The British and French and original American inhabitants of Canada were not required to produce, nor did they actually produce an agreed constitution and make a unanimous demand of any sort before obtaining self-rule. Lord Durham's Report gave Canada self-rule. Before that the Canadians had rebelled against Britain several times (perhaps that was taken as a proof of their fitness for self-rule) and the British and French section of the population were at logger heads with one another. As a matter of fact, therefore, unanimity among Canadians, either literal or practical, did not precede the grant of self-rule to Canada, it was self-rule which produced some harmony among the discordant elements of its population. Such was the case in South Africa, as also in Ireland. And in South Africa, even after the introduction of self-rule there is not much agreement in the political aims and ideals of the Boers, the British settlers and the original inhabitants of the country.

In India, therefore, the people's reply to the British demand of unanimity should be

that unanimity in its literal sense does not exist in Britain or any other country and practical unanimity can come only after the country has obtained self-rule and been relieved of the incubus of British domination just as Hindu-Moslem dissensions and riots can cease to a great extent only after the British third party has ceased to profit by such quarrels.

## The Aga Khan on the Nehru Report

That parasitic lotus-eater, the Aga Khan, has contributed an article on the Nehru Report to the *London Times*. He suggests a constitution based like the association of free states like the old German Empire. Each of his proposed free states should be based, not on considerations of size, but religion and nationality, race and language, *plus* history.

The German Empire has ceased to exist; it is a republic now. So what is the use of an analogy borrowed from an empire which had the seeds of decay within it? Similarly, as the idea of basing polity on medieval theology and religious dogma has been given up even in Turkey and practically so in Afghanistan, why should the Aga Khan, who is neither a Musalman nor a Hindu, stand up for this exploded and effete old-world idea?

## Lord Birkenhead's Resignation

India never liked Lord Birkenhead as *her* Secretary of State—we mean as a Secretary of State to tyrannise over her. So no Indian will even pretend to wipe his eyes to bid him farewell. Not that India *can* like any Secretary of State to play the absentee despot at a distance of 6000 miles from her shores. Just as drums as musical instruments are best appreciated when not played upon, so what would be best appreciated in relation to the office of Secretary of State for India would be its abolition together with the abolition of its caudal appendage the Council.

## Campaign of Slander in U. S. A.

The vast disgusting scale on which unbridled campaigns of calumny are carried on previous to presidential elec-



tions may be surmised from the following passages in the *Literary Digest*:—

A Campaign of Character Assassination, in which the assassins, using for weapons whispers and innuendoes, strike at the Presidential candidates under the cowardly cover of anonymity, is causing embarrassment both to the Republican and the Democratic party leaders. It was whispered diligently especially during the pre-convention campaign, that Mr. Hoover's Americanism was open to grave suspicion, and that his wealth had been acquired none too scrupulously. Or, as the Republican Hartford *Courant* puts it, he has been called virtually everything "from a traitor to a superior type of horse-thief." The whispers against Governor Smith, which are said to be particularly active and sibilant in the South seem to be chiefly concerned with two charges—that he is intemperate in his use of alcohol, and that as President, his appointments and other official decisions would be subject to religious bias.

Responsible papers, while admitting that the well-known records of the two candidates both in their private and their public lives place them far beyond the range of such unscrupulous attacks, nevertheless deplore and denounce this degrading feature of the Presidential campaign. "To be privately traduced has been the common lot of men seeking high office in the United States," the *New York Times* (Dem) reminds us but it adds—"Every right-minded citizen must resent the employment of such unfair tactics. It is not a question of the effect upon a party or upon a candidate. What should be of concern is the general influence of all this upon political decency and the morale of voters." "If Presidential campaigns cannot be conducted on a plane above the gutter level, we may as well abolish the election and establish an executive dynasty," declares the *Cleveland Plain Dealer* (Ind. Dem.). And it adds:

"Of all the despicable methods of campaigning this whispering device is the worst. It spreads poison and lets the poisoner escape. It is base slander which permits the slanderer to sneak away in the dark. While the civilized powers admit the desirability of abandoning poison gas in warfare, civilized society may well declare a war of extermination against this equally reprehensible method of political offence, which is aptly described as organized mud-slinging."

### "The Literary Digest" and National Character Assassination

While the *Literary Digest* of America rightly disapproves of the "whispering" campaigns of slander directed against the presidential candidates, it had no hesitation to aid and abet the assassination of the character of the 320 million inhabitants of India by Miss Mayo, by reproducing some of the worst passages and pictures from her book "Mother India." It has not had the fairness to reproduce refutations of her lies

and half-truths by Hindu authors and journalists. Moreover, it generally manages to extract passages from Anglo-Indian newspapers which are calculated to lower India in the eyes of foreigners.

### Rev. Ottama in Japan

The *Young East* of Tokyo writes:—

A news agency reports that a high Burmese priest of the name of Ottama arrived in Tokyo in August. He is a revolutionary leader. He plunged in the Independence Movement of India in 1906 and has ever since dedicated himself to the work of promoting co-operation between India and Burma in opposition to the English rule. He has been imprisoned several times, the latest of which was for four years, coming out in March this year.

This paragraph gives a wrong idea of the character of the movement with which the Rev. Ottama has been connected. He is *not* a revolutionary leader. He, like most Indian and Burmese political leaders, wants dominion status for India and Burma. If Britain will not agree to India's acquisition of such a political status, *all* sincerely patriotic Indians and Burmese must become revolutionaries with Independence as their goal.

### Teaching Music in Bengal Schools

The proposal of the Director of Public Instruction in Bengal to introduce the teaching of music in boys' and girls' schools in Bengal has given rise to a controversy. Being unmusical ourselves we are not competent to take part in it. But there is no harm in our having our say from a commonsense point of view.

Music is already taught in some boys' schools and more girls' schools. Most of the songs they are taught are Bengali songs, and that is only natural. And the teachers also are naturally for the most part Bengalis. As for instrumental music, it being practically the same all over India, it does not much matter from which province the teacher comes, provided the pupils are able to understand his oral instruction. But, for obvious reasons, most of the teachers of instrumental music also are Bengalis. We are not competent to judge of the relative merits of the musicians of different parts of India, and it is not necessary for our purpose to do so. Suffice it to say that as the schools are situated in Bengal, as the pupils to be



taught are Bengalis and as there are Bengalis sufficiently well-versed in vocal and instrumental music to be able to teach boys and girls, the question of importing musicians from outside Bengal does not arise. It is true Bengal did not produce Tansen, Maula Bakhsh and other famous musicians. But that does not mean that Bengal has not produced and does not possess musicians of such average ability as would suffice for the purpose of teaching school children.

Take the case of European countries. As the science underlying Indian music is practically the same all over India, so the science underlying Western music is practically the same all over Europe—and the technique is also essentially the same. It is an admitted fact that Britain has not produced musicians like Beethoven, Wagner, Bach, etc., of Germany. It is also an admitted fact that Germany excels in music, Britain does not. But these facts have not led to German songs being taught in England by German musicians instead of English songs by English musicians. The question everywhere is how to teach school children and who should teach them, *not* how to produce or import great experts like Tansen or Wagner.

Another point requires attention. In painting what interests beginners and other ordinary spectators most is the story or other subject of the painting;—understanding and appreciation of the technical excellence of paintings may come afterwards. Similarly, though in vocal music it is taken for granted that the *ragas* and *raginis* should be correctly rendered, what interests beginners and other ordinary listeners most is the verbal composition called the song and its meaning. For them the charm lies not merely in the air and tune but also (and perhaps mainly) in what the words of the song mean. Hence, when children are taught music, it is desirable to begin with songs in their mother-tongue. Bengal possesses plenty of songs in various *ragas* and *raginis* quite fit for children. We cannot say whether Hindi has plenty of such songs. We sometimes hear Bengali children taught by Hindustani teachers to sing Hindi songs of a somewhat erotic or amorous character in complete ignorance of their meaning. They should not be taught such songs. This can be avoided by teaching only Bengali songs to Bengali children. And obviously Bengali

teachers are the fittest to teach such songs.

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### When Killing is not "Himsa"

A calf in Mr. M. K. Gandhi's Asram had been suffering excruciating pain and in the opinion of Mr. Gandhi and others in touch with him there was no hope of its recovery. Therefore, to shorten and put an end to its sufferings he asked a doctor to inject poison into its body, which caused its death in two minutes. Mr. Gandhi argues that as the killing of the calf was meant to relieve it of pain and as the motive was altruistic, not selfish, the injection cannot be characterized as *himsa*. As orthodox Hindus look upon cows as sacred, the killing of any animal of the bovine species is in their eyes entirely different in character from the killing of other animals. What they think of Gandhiji's act and reasoning they are best fitted to say. Others who object to the killing of any animal for food or other selfish purpose, except self-defence, must admit that the killing of the calf in question was different from other kinds of killing. Whether possibly Mr. Gandhi was in the least actuated by the subconscious or unconscious motive of relieving himself of the pain of witnessing the agonies of the calf, is a subtle question which we are not competent to solve. Nor can it be said that human judgment can arrive at absolute certainty regarding the incurable nature of any malady.

Mr. Gandhi has said that even in the case of human beings, when it is thought that they are suffering from a painful and incurable disease, it would be a religious act to kill them. We have not before us the actual words used by him, but we give from memory the gist of what he wrote. We do not consider the principle laid down by him satisfactory. The desire to relieve a patient's misery is apt to get mixed up with the unconscious desire of his relatives or other attendants to free themselves from the suffering caused by witnessing his pain and nursing him. The incurability or otherwise of a disease is a matter of opinion. It would be risky in the highest degree to accept the opinion of all local physicians combined, even were they unanimous, as infallible. The greatest physician in the world, if any were really entitled to be called such, may



hold and pronounce an erroneous opinion regarding the incurability of the disease of a particular patient. Patients *have* recovered from diseases pronounced incurable by physicians locally available. Next comes the question of the degree of suffering which it would be legitimate to end by killing. Then one has to judge how long before the probably natural death of a patient he should be killed. Suppose the best physicians locally available say that a patient suffering indescribable pain from cancer would die six months hence. When would it be right to kill him? Six months before the probable day of his death? Or six days, or six hours? If it be right to kill him at all, why allow him to suffer any preventable pain even for an hour?

All excruciatingly painful diseases do not render the patients entirely incapable of rendering some little service or other to other persons. Would it be right to deprive the world of this advantage by killing a patient before the moment of his natural expiry?

There is also the question of self-determination. The lower animals cannot say whether in spite of pain they would like to live. Human beings can generally do so. If a patient whom physicians, relatives and neighbours decide to kill for his benefit, hopes and desires to live, ought he to be killed? Take the opposite kind of case. Some curable diseases, from which many patients recover, often become so painful that the patients express a desire to commit suicide or to be killed. They do so because the agony becomes unbearable. Would it be right to fulfil their desire to terminate their connection with the body?

In the last place, it should be noted that pain is not unmixed evil. Apart from the fact that pain is nature's warning and is also often part of the curative process, it has a disciplinary value;—it chastens, purifies and humanises. At what point it ceases to have such value and becomes an unmixed evil which may and ought to be put an end to by killing the patient, we are not presumptuous enough to attempt to determine.

On the whole though we admit Mr. Gandhi's good intention and sincerity and courage of conviction, we unhesitatingly and definitely reject his doctrine, so far at least as it relates to human beings.

## Protective Measures for the Simon Seven

Anglo-Indians and stay-at-home Britishers are sparing themselves no efforts to create the impression that the vast majority of Indians are dying to co-operate with the Simon team. In fact the desire of most Indians to welcome and co-operate with them has been so plain to the white rulers of India that the timings of the arrival of the Simon Commission at Bombay and Poona were changed at the eleventh hour, the district magistrate of Poona refused even to let the leaders of the boycotters know the route which Simon & Co., would take, the Railway Station and roads in its neighbourhood were closed to the public, and the police permit required the processionists to keep 500 yards away from Poona Railway Station.

## Coronation by Brahmin Priests in Cambodia

The new king of Cambodia was crowned on July 22 last. How Brahmin priests officiated at the ceremony is thus described by the special correspondent of the *London Times*.

'On the entry of the eight officiating Brahmin priests the King rose and seated himself on a low chair immediately in front of the throne-dais. The eight Brahmins approached and knelt around the Sovereign, representing the eight points of the compass. One after another they repeated the traditional prayer for the King's welfare, his Majesty turning his chair so as to face each priest as he spoke. During this ceremony the King, although a Buddhist, held in his hand the images of Vishnu and Siva, the "Protectors of Cambodia"—a tradition of the old Vedic faith so deeply rooted in the country.'

## "Not such a Hypocrite"

"We did not conquer India for the benefit of the Indians. I know it is said in missionary meetings that we conquered India to raise the level of the Indians. That is cant. We conquered India as the outlet for the goods of Great Britain. We conquered India by the sword, and by the sword we should hold it. I am not such a hypocrite to say that we hold India for the Indians. We hold it as the finest outlet for British goods in general and for the Lancashire cotton goods in particular."—Sir W. Joynson, *Hicks, Home Secretary*.



### "The Dial" on Tagore's "Fireflies"

*The Dial*, an ultra-modern American magazine, the mouth piece of the American and English "new" writers, notices Rabindranath Tagore's 'Fireflies' as follows :

These delicate moth-wings of elusive wisdom carry...the peculiar spiritual furbanity & serene detachment of the author...Limpid as water-colour vignettes they are characteristically East Indian in tone. Lacking the dramatic intensity of Blake's mystical aphorisms : lacking too the wistful humour of Chinese poetry ; they convey to the mind a tender resignation, soft and insidious, like a diffused perfume, suspected rather poignantly inhaled.

### Sir J. C. Bose's Seventieth Birth-day

The Hindu's benediction or prayer for long life is, "Live a hundred years." But in these days, the generality of Hindus do not live to be centenarians. So the biblical three score years and ten has come to be considered a long life in India, as in some other countries. But in the case of those who have led a useful life and are still active at seventy, we are justified in wishing for and expecting a longer career of usefulness. Such a life has been that of Sir J. C. Bose. In about a month's time he will complete the seventieth year of his life. There may very well be public rejoicings on the occasion. In any case, it would be well if a function could be arranged at which his former students could meet him.

### Reforms in Afghanistan

In the course of a recent important speech at Kabul the King of Afghanistan foreshadowed the formation of a Cabinet among the coming important reforms. His Majesty intimated that, as Sher Ahmad Khan, whom he had entrusted with the formation of a Cabinet, had failed to do so, he would himself for the present discharge the functions of a Prime Minister. The appointment of Ghulam Sadiq Khan as Foreign Minister and of Muhammad Wali Khan as Permanent Regent in the King's absence from the capital, were also announced. Other measures foreshadowed were the reform of Municipal Law and of the Judiciary, foundation of public libraries and factories, compulsory co-education of girls

and boys between the ages of 6 and 11 at Kabul and the introduction of European clothing at Kabul. In an important announcement of the subject of social reform the Amir of Afghanistan reiterated his well-known views on the emancipation of women. While denouncing superstitious practices, he affirmed his intention to carry out the true doctrines of Islam.

On the question of Parda, the King indicated his preference for wearing of modern veils in Kabul at least, while leaving it to the discretion of the people of the provinces to adhere to the old or new fashion.

A dramatic incident ensued when Queen Souriya and other Court ladies present removed their veils. The speech was delivered to a very large audience including all high Afghan officials and Foreign Diplomatic representatives, and was cordially received.

All this shows that a considerable proportion of Afghans is ready to welcome political as well as social reforms.

### Mischievous use of Khilafat Movement

*The Mussalman* writes:—

In the course of the last three or four years we have several times expressed the opinion in these columns that the need for any Khilafat Committee or organization in India has altogether ceased. The Khilafat organization was started at a time when the British Government interfered with the affairs of the Ottoman Empire in a manner that imperilled, and subsequently destroyed, the Khilafat and the object of the Khilafat Committee was to keep up a movement for the restoration of that institution. The Sultan of Turkey, as the world is aware, was then the Khalifa, the spiritual head, of the Muslim world, being the warden of the holy places of Islam, the most important of which is the Hedjaz where Mecca and Medina are situate. Since then there have been catastrophic changes in the world, particularly in the Muslim world. The Sultanate has ceased to exist and Turkey is now a Republic and republican Turkey has herself abolished the institution of Khilafat. Moreover, it must not be forgotten that the Sultan of Turkey was the Khalifa of Islam by virtue of his being the custodian of the Islamic holy places. As a result of the Great War Arabia and other holy places ceased to be under the suzerainty of Turkey and the president of the Turkish Republic could not therefore legitimately be the Khalifa of Islam, even if he so desired. Under the existing circumstances Sultan Ibn Saud, the present ruler of the Hedjaz, may legitimately be the Khalifa as he is the custodian of the holiest places of Islam, namely, Mecca and Medina. But it is apparent that he does not want to adopt the title and shoulder the responsibilities of the position. So it seems to us that Indian Mussalmans can



hardly do anything that may lead to the restoration of the Khilafat. Moreover, there is difference of the opinion now-a-days as to whether it is at all desirable to try to set up a Khalifa receiving the homage of the entire Muslim world, if, of course, to bring about such a situation is at all possible in these days. In these circumstances it appears to us that a Khilafat organization in India is at the present moment a superfluity. It has absolutely no work to do and so the moribund Central Khilafat Committee should without delay go into liquidation. Its continuance means, we are afraid, mischief to the community. Every body knows that when one has no work to do one is inclined to do mischief. And the Central Khilafat Committee is such a body at the present moment.

Our contemporary adds that the public are fully aware that after the Chotani affair the whole Khilafat organisation stands discredited. As an illustration of its remark that "when one has no legitimate work to do one is inclined to create mischief," it writes:—

The Calcutta Khilafat Committee has recently got inspiration from the Central Khilafat Committee—inspiration in the shape of advice and, some say, money—to carry on a propaganda against the Nehru Committee report and the resolutions of the All-Parties Conference and some of those who, in order to save their own skin, could not join the Non-co-operation or the Khilafat movement are now the guiding spirits of this moribund Committee. We only hope that the misguided activities of this Committee will hoodwink none.

### Popularising Latin Script in Turkey

With a view to popularising the new alphabet of Latin characters in Turkey, the Government has decided that all inhabitants of Angora, men, women and children, should attend special public courses at which the alphabet will be taught. Coffee-houses, casinos and other places of amusement will be converted into temporary class-rooms and instructors will be recruited from ministers, deputies and the highbrows of Angora under the supervision of Kemal Pasha himself.

### All-India Oriental Conference at Lahore

The Fifth Session of the All-India Oriental Conference will be held at Lahore, from the 19th to the 23rd of November, 1928.

The objects of the Conference are the following:—

(a) To bring together Orientalists in

order to take stock of the various activities of Oriental Scholars in and outside India.

(b) To facilitate co-operation and Oriental studies and research.

(c) To afford opportunities to Scholars to give expression to their views on their respective subject and to point out the difficulties experienced in the pursuit of their special branches of study.

(d) To promote social and intellectual intercourse among Oriental Scholars.

(e) To encourage traditional learning.

The conference is held every second year and practically sums up the work done by Oriental Scholars in various branches of Oriental Art and Literature. Mutual exchange of thought and personal contact with Scholars are not only stimulating to further research but have also a tendency to coordination of efforts. As such the utility of these Conferences has long been recognised in Europe and America.

The Conference will be divided into a number of sections, the provisional list of which is given below:—

1. Vedic. 2. Classical. 3. Philosophy. 4. Philology. 5. Fine Arts. 6. Arabic, Persian and Zend. 7. History and Archaeology. 8. Urdu. 9. Hindi. 10. Panjabi. 11. Anthropology.

There will be a concert of classical Indian Music, a Musha'ira, and representation of a play in Sanskrit. Excursions to places of historical interest like Taxila and Harappa will also be arranged.

All Orientalists are invited to become members of the Conference by paying a fee of rupees five only to the Honorary Treasurer, Mr. A. C. Woolner, M.A., C.I.E., University Hall, Lahore.

### Mr. Natesan's Experiences in Canada]

Mr. G. A. Natesan was one of the members of the Indian delegation to the Empire Parliamentary conference held this year in Canada.

Interviewed by Reuter regarding the part played by the Indian members of the Empire Parliamentary delegation at its meeting in Canada, Mr. Natesan said that opportunities for the discussion of Indian questions had been very few, but the Indians had taken advantage of them to the utmost. He and his colleagues had been everywhere received and treated with courtesy but they had not been able to help feeling the subordinate position occupied by India as a dependency.



Reading between the lines of this part of Mr. Natesan's statement, one feels that the "courtesy" was not such as could make the Indian guests forget that they were helots within the Empire. Why then were they invited?

The Empire Parliamentary Conference had throughout concentrated on the problems of migration and marketing of Empire products. Mr. Natesan said that the Indian delegates had profited by the discussion of the question of migration at Ottawa and had drawn attention to the grievances of Indians overseas, emphasising that the treatment accorded to them was inconsistent with the profession of equality of British citizens and declaring that the Government of India was in complete accord with the feelings of the people on this question.

What are the proofs of this bureaucratic *complete* accord with the feelings of the people on this question? What did the Canadians say when their attention was drawn to the "grievances"? They are not insults, of course.

Mr. Natesan said that a Conservative member of the British delegation had once stated that self-government was the product of the West, the gift of which to India had been delayed for her own sake, in order that it might not prove to be a poisoned cup. Mr. Natesan, in the course of a subsequent public speech, challenged this view and pointed out that the art of government was in no way unknown to Indians, who were in many ways qualified for self-government, which they claimed as a right and not as a gift.

Not only in Canada, but in New York, which the Indian delegates had visited, and even among the British Parliamentary delegates, considerable ignorance about India was noticeable.

Mr. Natesan concluded: 'My visit to Canada has made me more hopeful about the destiny of India. If Canada, with its many nationalities and races, once warring with each other, can, within a short time after obtaining responsible government, make such a rapid and marvellous progress, India, if given a fair chance, can lay claim to a brighter future.'

Though we on our part had never any doubt as to India's power to manage her own affairs, it is really very encouraging to learn that a man of the type of Mr. Natesan has become hopeful about the destiny of India. But what one would be more eager to learn from him is whether, owing to his visit to Canada, he has become more hopeful of India's being given a fair chance by those who think that they rule her destiny.

One would also like to know the impressions and experiences of Messrs. Chaman Lal and Goswami. Why did not Reuter interview them? Or perhaps it is the other way about. It is not always Reuter that seeks an interview, but some people want

to be interviewed by Reuter. And it does not suit the purpose of that friend of India to interview persons who are outspoken in their utterances to an inconvenient extent.

### Indian Delegation to International Agricultural Assembly

Reuter understands that Mr. Guru Saday Dutt, I. C. S., now on leave, has been appointed by the Government of India to lead the Indian delegation to the ninth General Assembly of the International Institute of Agriculture, Rome. Mr. Dutt tried to improve agricultural conditions in the districts of Bankura and Birbhum as magistrate by irrigation facilities and other means. He is, therefore, acquainted with agricultural problems and has thought out some of their solutions.

It is not the custom of the Government of India to select an Indian to lead an Indian delegation to any conference in foreign countries, if it can help doing so. The selection of Mr. Dutt may be due to the fact that there is no politics in this international agricultural assembly.

### China's New Constitution

Some idea of China's new constitution may be formed from a brief description, cabled by Reuter from Nanking, of a historic document, entitled "The organic Law of the National Government of the Republic of China," which was promulgated there early in October and will be henceforth enforced. From it we learn that the National Government will exercise all governing powers of the Republic and supreme command of the fighting services. The Government will be composed of five "Yuan," namely, executive, legislative, judicial, examination and control, with a President, who will represent the Government and be the Commander-in-Chief of the fighting forces.

There will be twelve to sixteen State Councillors from whom Presidents and Vice-Presidents of the five Yuan will be appointed. The Executive Yuan will be the highest and will establish Ministries and appoint commissions to decide legislation to be introduced in the Legislative Yuan which latter will decide, together with budgets, matters of peace and war treaties, etc. The Judicial



Yuan will be in charge of judicial administration, the Examination Yuan will control examinations and determine qualifications for public service for which everyone must pass an examination and the Control Yuan will exercise impeachment and audit powers.

### Quinquennial Review of Progress of Education in Assam

The Quinquennial review of the Progress of education in Assam for the years 1922-23 to 1926-27 by Mr. S. C. Roy is a carefully prepared and exhaustive document. Besides the usual descriptive and statistical matter which such reviews contain, there are observations and suggestions relating to all grades of education, from the university stage downwards, which are worthy of attention. On the question of founding a separate university or universities for Assam, for example, Mr. Roy's review contains much useful information and some observations. After briefly recapitulating the history of the demand for a university in Assam made on different occasions, from the year 1917 onwards, the Review states:—

The reasonableness of this demand, which found expressions on so many different occasions is apparent. Even apart from the defects of the Calcutta University in relation to secondary and collegiate education, which led to the appointment of a Commission, and even before the reforms introduced in 1920 were so much as contemplated, the Government of India in their memorable Resolution dated 21st February 1913, which defined the educational policy to be followed in this country, deemed it necessary to restrict the area over which the affiliating Universities of the type of Calcutta should have control, by securing a separate University for each leading Province and even foreshadowed the creation of new local teaching and residential Universities within each of the major provinces in harmony with the best modern opinion as to the right road to educational efficiency.

Besides, after the inauguration of reforms, under which Assam was constituted a major province with a Governor at its head, the idea of its educational tutelage under another province seems inconsistent with the principle of provincial autonomy.

Academically speaking, the geological and mineral wealth as well as the flora and the fauna of Assam, no less than the large variety of tribes and races of mankind, represented in her hills and plain districts, each with its own history, language manners and customs, offer wide fields of interesting study to be explored by University scholars desiring to carry on research works in Geology, Mineralogy, Biology, Sociology, Anthropology and kindred sciences.

The reason why the question was not actively debated in the Council nor pushed to the front by

the Department in spite of such favourable reception on the part of Competent leaders is mainly financial.

Considering that Assam is a region of vast undeveloped resources, the financial difficulty can not be considered insuperable. Many independent countries having a smaller population than Assam have one or more universities. We have given a table in *Prabasi* in support of this statement of ours.

Another difficulty pointed out in the Review is that "the agitation of a section of the people of Sylhet for reunion with Bengal has kept the fate of the Province hanging in the balance, and this cloud of uncertainty will not be finally removed till the Statutory Commission meets in 1929." It has met earlier though it will be some time before it drafts and publishes its report.

In *Prabasi* and *Welfare* we have stated most of our reasons for thinking that the Bengali-speaking areas included in Assam should not be separated from that province and re-included in Bengal. If our view prevails, one difficulty in the way of Assam having a university of her own will be removed.

### Girls' Education in Centrally Administered Territories

The Government of India has accepted the proposal made by non-official members in the Legislative Assembly that a committee should be appointed to enquire into the question of primary education for girls in the territories under its direct administration. This belated move will no doubt be properly advertised by the publicity agency of the bureaucracy. But what have the Government of India been doing all these years? All over India, the education of girls is in a most backward condition. But in the provinces the state of things is somewhat better than what it is in the territories under the direct administration of the Government of India. It is understood that in these small areas sanitation is also very much neglected.

### A Condition Imposed on Nawab of Bahawalpur

*The Feudatory and Zemindari India* writes that the Nawab Sahib of Bahawalpur



recently took a loan from the Government of India which amounted to five crores of rupees for the improvement of the Sutlej canal.

"The amount was paid out on sufficient security. We fail to understand how a novel condition was imposed by the British Government and accepted by the Nawab to the effect that till the loan is repaid the appointment of the Prime Minister of the State should have the approval of the Government. We do not see the reasonableness of this strange imposition. If there was a systematic maladministration of the state, that must be due to other causes. The Indian Government recommended some time back one Sikandar Hayat Khan as prime Minister. The Nawab appointed him. Not satisfied with his administrative capacity the Nawab had to pass orders to dismiss him from service as the Dewan refused to resign. We understand that the Nawab Sahib has been called upon to go to Simla to confer with the British authorities on this subject."

### States Subjects Deputation to England

As some Princes have been very busy in England to preserve, among other things, their "right" to govern their states despoti-



Prof. Abhyankar and Mr. P. Chudgar who left for England as members of the States Subjects Deputation

cally, the states' subjects have acted wisely in sending a deputation to England to place their case before the authorities and the people there.

### The Bundi Administration

According to the *Indian States*, in Rajputana the State of Bundi is making good progress under the new Prime Minister, Mr. N.

Bhattacharya, M.A., who was for a longtime the Dewan of Banswara State. Our contemporary writes that "Mr. Bhattacharya is an experienced administrator, has imagination and is keen on developing Bundi."

### The First India Conference in America

According to a news sheet issued by the India Society of America, Inc., the First India Conference is to be held in New York city from October 14 to November 5, 1928, in order to present a survey of India's life and thought, art and culture. Mr. Hari G. Govil is the Chairman of the India Conference and



Mr. Hari G. Govil

director of the India Society of America. The conference will be conducted through general and round-table sessions. At the general sessions, lectures of interest to the general public will be offered. Vital issues pertaining to India, with particular reference to America, will be discussed at the various round-table conferences.



The program of the conference will include an exhibition of Modern Hindu Art. Mrs. Sarojini Naidu, who is visiting America for the first time, will be one of the main speakers. Dr. Ananda Coomaraswamy, Keeper of the India Section, Boston Museum of Fine Arts, and one of the foremost authorities on Hindu Art, will lecture on "the 'Recent Discoveries in Hindu Art and Archaeology.'" Prof. Herbert Adams Gibbons of Princeton University will speak on the "Role of India in the New Asia." Mr. Dhan Gopal Mukerji, Hindu author and lecturer, who has just returned from a visit to India and Europe, will present, "What has India to offer to the Modern West?" Rev. Dr. J. T. Sunderland, will give an address on "The Civilization of India and her place in the Modern World." Dr. Alfred W. Martin of the Ethical Culture Society of New York and one of the vice-presidents of the India Society of America will speak on "Tagore and the Reconciliation of the Orient and the Occident." Prof. S. L. Joshi of Dartmouth College will discuss "Religion in the Life of the East and in the West." Mr. Hemendra K. Rakshit, editor of the "Hindustani Student," will talk on "Present Economic and Social Outlook in India." Prof. Edwin R. A. Seligman of Columbia University, and one of the vice-presidents of the India Society of America, Dr. John Haynes Holmes, minister of the Community Church and President of the India Society of America, Prof. Harry F. Ward of the Union Theological Seminary, New York, and other prominent speakers will participate in the India Conference.

The schedule of the conference will also include a program of Hindu Music by Hindu artists and "Glimpses of India" with the aid of motion-picture and lantern slides.

### Great Britain Seeking Anglo-American Entente

All political parties of Great Britain,—the Tories, the Liberals, the Laborites—are unanimous, that an Anglo-American Entente is the best means for utilising American economic, political and industrial power towards the security of the British Empire and furthering its interest. To promote Anglo-American Entente, cultural and political propagandists—both official and unofficial from Great Britain are carrying

on their activities with great energy. Of course, these British propagandists have no other mission but to promote "world peace" through the Anglo-American Entente! Hon. J. Hugh Edwards, M. P., is the latest addition to the scores of British lecturers in America who are spreading the message of Anglo-American understanding in world politics. The following news-item from New York may throw some light on the boldness of the British propagandists in America:—

NEW YORK.—Bearing a letter from David Lloyd George and representing he said, more than a dozen members of the English Parliament, J. Hugh Edwards, Member of Parliament for Accrington, Lancashire, for the last twenty years, has just arrived here to deliver a message from English political leaders to the American people in a series of lectures throughout the eastern part of the United States.

This message, he added, will be to urge close co-operation between the United States and England and thus serve to guarantee world peace.

Later Mr. Edwards said, definite plans will be outlined to make the co-operation between the English and Americans a practical program in world politics and commerce. It is the aim of other members of Parliament in England, he said, to include first in this "entente for world peace" all of the English-speaking peoples, and later all nations wishing to subscribe to a world program of peace.

Mr. Lloyd George said in the letter which Mr. Edwards showed:

"My Dear Hugh Edwards: I feel sure that your visit to the United States cannot fail to be of great advantage to the great cause which you and I have at heart in bringing the United States and Great Britain into closer co-operation. Anything which tends to knit closer the ties between these two great countries which speak the same language and cherish the same traditions must prove of the utmost benefit to the world at large. For that reason I am delighted that you are going to speak in support of ideals which should make their appeal to both sides of the Atlantic."

British statesmen realize that by signing the multi-lateral treaty for outlawry of war as proposed by the United States, Great Britain has nothing to lose; on the contrary, it makes America recognize that Great Britain should enjoy an absolutely free hand in all matters concerning her imperial interests. So far as British diplomacy is concerned, its main purpose is to secure an Anglo-American entente or at least to tie up America's hands with various agreements, so that America may be prevented from making a common cause against Great Britain. It is needless to emphasise the point that Great Britain has no special love for America; but she wants to utilise American power to promote



her own interests. The cardinal feature of British diplomacy is to adapt itself to all conditions to serve the best interest of the nation, and there is no question of sentimentalism or altruism about it. However, it always disguises its selfish motive by assuming the character of altruism.

T. D.

The plan for establishing peace is, first, to have an *entente* among the English-speaking peoples of the world; secondly, to include other white peoples in the *entente*; and finally, to include the Japanese and other possible strong and independent peoples. This peace edifice is to be built upon the foundations of (i) division of spoils among the strong and (ii) intimidation of the weak. But it would be a difficult job to satisfy so many robber claimants that their 'just' claims have been conceded. And among the weak nations there would always be rash and desperate men to strike a blow for strength and liberty. So world peace cannot be achieved by the division of the earth's riches among the strong and the bullying and intimidation of the weak.

### A Phase of Italian Policy in South Tyrol

Italians, especially the Fascists, are brutally frank to admit that the German-speaking people in South Tyrol must be *Italianised*, even by depriving them of their mother-tongue. Language forms the most important factor in all movements for nationalism. To deprive a nation of its own language is the surest way of denationalising it. The German Catholics in South Tyrol have petitioned to the Pope so that German children may not be forced to receive religious instruction in Italian. The following news-item published recently in the *Times* (London) gives only one of the many phases of the sufferings of South Tyrolians of German descent:—

The *Innsbrucker Nachrichten* learns from the Upper Adige or South Tyrol that the fact that 18,000 children of German tongue are compelled to receive religious instruction in Italian in the diocese of Trentino, or Treut, has actuated the local German-speaking clergy to renew their petition to the Pope for intervention with the Italian Government.

The petition in question sets forth that in 79 parishes of the diocese Italian is not the mother-tongue of any child attending school, and that as neither their parents nor other adults in the home

speak Italian such children can obtain no coaching in it. To correct this evil the petition embodies two requests:

(1) That the Italian priests who are already in the diocese may be instructed to bestow their spiritual care only upon children whose mother-tongue is Italian; and (2) that a departure be made in future from the practice of confiding the *Missio canonica* to Italian clergy for the benefit of German children while the German priests in the diocese have to forego the privilege of teaching scripture in the schools.

The memorandum also asks for the dispatch of a German-speaking Apostolic Inspector who is a citizen of a neutral State to report on the religious problem in South Tyrol.

A petition similar to the above has been submitted to the Pope by the German-speaking clergy of the diocese of Bressanone, or Brixen.

The Italians are not the only guilty party in their activities in favour of their own nationalism. On the contrary, it must be recorded that the Christians and the people of Europe have had for centuries carried on oppressive wars of conquest amongst themselves. They have oppressed the defeated and the subjugated peoples with unspeakable brutality and tyranny. The history of Ireland under British domination, the history of Holland under Spanish rule, the history of the Poles under the Russians, Austrians and Germans are but a few of the many instances of barbarous practices of the so-called civilized West to subjugate their fellow "white-men", not to speak of their brutalities against the peoples of Asia and Africa.

T. D.

### Anglo-American-French Economic Entente in the Near East

Recently it has been announced that negotiations have been concluded by which American Oil Companies will be able to participate in the Turkish Petroleum Company which has a concession for the development of the oil resources of the Bagdad and Mosul Vilayets of Irak. The "Turkish" Petroleum Company is called *Turkish* by way of a joke, one may suppose; for there are no Turkish participators in evidence.

The shares in the Turkish Petroleum Company will in future be held as follows:—

	Per cent.
D'Arcy Exploration Company (Anglo-Persian Oil Company)	23.75
Anglo-Saxon Petroleum (Royal Dutch-Shell Group)	23.75
Compagnie Francaise des Petroles (French Group)	23.75



Near East Development Corporation

(American Group)

Participations and Investments (Mr. C. S.

23'75

Gulbenkian)

5'00

The American group, represented by the Near East Development Corporation, is composed of the following companies: Standard Oil Company (New Jersey), Standard Oil Company of New York, Atlantic Refining Company, Pan-American Petroleum and Transport Company and Gulf Oil Corporation (of Pennsylvania).

This important economic understanding among the Anglo-American French oil concerns will have its effect in the politics of the Near East and world Politics in general. This understanding will strengthen Anglo-French co-operation in general. In fact it might have helped in bringing about the new Anglo-French Naval Entente.

T. D.

### An American Estimate of British Policy in Egypt

*The Nation* (New York) of August 8th editorially makes the following comment on the present Egyptian situation:—

"The British Plan of governing Egypt is quite simple. Give the natives a show of self-government but keep all the police power in British hands. Create a parliament with permission to talk but with no power to drive out the British invaders, or tax them directly, or take away their extraterritorial rights. Then, if the Parliament becomes obstreperous, suspend it for three years through a king appointed from London who is a creature of the British High Commissioner. That is what the British Government did on July 19—ten years after Egyptian workers had been drafted into a labor corps and compelled to help Britain win a war for the self-determination of subject peoples. For Egypt self-determination has included complete suppression of freedom of the press, with British control of the Suez Canal, British armies on Egyptian soil and a British general in command of Egyptian police. The Nationalists, who comprise about nine-tenths of the native population, have lost faith in a government which has promised them "freedom" some sixty-odd times, so they rejected the Sarwat-Chamberlain treaty last spring and their Ministry resigned in a body. Today their "government" consists of King Fuad, who talks like a ventriloquist's dummy and gets his picture in the London Papers."

We may add that the present policy of the British conservatives regarding Egypt has received full support from British Liberals and Laborites, specially the Rt. Hon. J. Ramsay MacDonald, who refused all Egyptian demands for independence by the late Zaglul Pasha. It may not be out of place to mention that by an indirect method

the Government of the United States has accepted Great Britain's special interests in the region of the Suez Canal.

T. D.

### A Memorial to Maharani Lakshmi Bai

About twenty-five years ago we were taught in Indian Schools that Sivaji, the Great national hero of the Hindus was nothing but a "free-booter," a "coward" and "most unscrupulous" man. Now, thanks mainly to the efforts of the late Lokmanya Tilak and his followers, the Sivaji Memorial is an accomplished fact, and even the British officials see in Sivaji "a great hero and statesman". This achievement on the part of Indian Nationalists is an event which must be regarded as epoch-making. It will certainly become a source of inspiration for the Indian Nation to establish memorials to other Indian National Heroes.

Maharani Lakshmi Bai, the Queen of Jhanshi, has been rightly characterised by many as the "Joan of Arc" of India. It is needless to discuss her life; but it may be said without any fear of contradiction from any quarter, that she in her life represented the best of Indian womanhood. Her life, courage, loyalty, devotion and love of freedom may well serve as the right source of inspiration for Indian women of all classes and all ages. It will be the happiest day for those who feel proud of the ideal of Indian womanhood, when adequate measures will be taken to perpetuate the memory of "the Heroine of India". May I suggest that effort be directed towards the erection of a statue of Maharani Lakshmi Bai at Benares, where the "Heroine of India" spent her early life: and to establish a Maharani Lakshmi Bai Memorial Foundation to spread education among Indian women?

T. D.

### British Oil Interests in Mosul and Baghdad Vilayets

A Baghdad despatch of Aug. 30th, 1928 indicates new and significant activity on the part of British Oil interests and the Colonial office. It says:—

An influential British financial group has made important proposals to the Irak Government, which



has power next November to submit for sale by tender certain oil plots in the Mosul and Baghdad Vilayets.

The group will tender for these plots, and, if successful, will sign forthwith agreements to construct the Iraq section of the Baghdad-Haifa Railway without any financial contribution from Iraq.

The whole distance of the projected line is about 500 miles, half of which is in Iraq territory and the other half in Transjordan and Palestine. If the company's offer is accepted negotiations will be opened with the Colonial Office regarding the construction of the line in Palestine and Transjordan.

It is understood that Lord Inverforth, Lord Wemyss, and Sir John Latta are concerned in the group—Reuter.

According to the existing understanding between the Government of Great Britain and Irak, and the Government of Trans-Jordan and Great Britain, Great Britain, i.e. the British Colonial Office, has the final say about the development of natural resources and granting concessions. Thus if the British Colonial office deems it important to build the 500 miles rail roads for strategic and other purposes, then the Governments of Irak and Trans-Jordan will naturally be forced to agree to such a proposition. Furthermore, it is also evident that the plots of oil lands in Mosul and Baghdad Vilayets in the acquisition of which by purchase, Lord Inverforth, Lord Wemyss and Sir John Latta are interested must be extremely valuable, otherwise these gentlemen would not be willing "to sign agreements to construct a railroad line about 250 miles long without financial contribution from Irak."

Control of oil-resources is not only essential for industrial purposes, but without oil, the British Navy cannot operate to further the holy mission of British Imperialism, and thus the British Government can not but be interested in British financial and industrial magnates, controlling the oil-resources and transportation facilities in the Middle East.

T. D.

### Increasing French Cultural Influence in the Orient

A recent Reuter despatch published in the London *Times* gives the following

interesting news of Franco-Turkish cultural relations :—

"Six French professors have been engaged by the Turkish Government to teach in Constantinople and Smyrna schools. One hundred young Turks are going to France to study shortly.

Already in Egypt French cultural influence is supreme. The Syrians regard France as their intellectual preceptress. Persia lately sent a large number of students to study military science in France. The king of Afghanistan has sent his own son—the heir to the throne to secure his military education in Paris. The Amir has already engaged several French scientists and engineers. Large numbers of students from Siam are in French Universities. Because France affords special opportunity to the Chinese students to earn money by working part-time, while attending educational institutions, the number of the Chinese Students in France is larger than those in other European countries.

The population of the Turkish Republic is very small, and the resources of the Turkish Government, compared with those of India are very meagre. If Turkey can afford to send one hundred students to France, India should send at least two thousands or more students, with Government aid to France and other universities of the West to master science and industry. But the British Government regards it dangerous to send a large number of promising young men and women to free countries and first class universities of the West.

French statesmen are fully aware of the significance of the re-awakening of Asia. They also know that the spread of cultural influence of France in the orient has a special political significance and it is an asset to France. Indian statesmen and scholars should adopt definite and effective means to promote cultural relations with France and other progressive nations of the world.

T. D.

### An Impression of Italy under Mussolini

"Strike, but hear" is a good old request. Rev. D. W. H. P. Faunce, President of Brown University (Providence, Rhode Island), in his recent address at Lake Mohonk, (New York), may be said to have given the following interesting estimate of New Italy



in response to such an imaginary request of Signor Mussolini:

Dr. Faunce pleaded for a national devotion in time of peace equal to that in time of war.

#### GIVES MUSSOLINI THE CREDIT.

"One nation in the world today does have it, Italy, under the absolute domination of Mussolini," the clergyman declared. "Call him a tyrant if you will. I suppose he is. But he has so transformed the soul of his country that once again the Italians are worthy of the stern old Romans from whom they are descended.

"If we visited Italy a dozen years ago we saw a charming people, without any whole-hearted allegiance to anything under heaven, sitting in the sun. They could sing and paint, and recall the faded glories of the past.

"Now Mussolini has given to the entire Italian people the thing they have not had for centuries, the thing that made Rome great. He has given stern discipline, relentless self-control, obedience to law, and by his tyranny, if you choose to call it that, has driven out of the Italian city every mere pleasure-seeker, every man who put himself above his country. And by putting all that pleasure-loving populace under the strictest discipline of the modern world he has restored to Italy joy and confidence, and immortal hope. Through dedication to a great ideal that nation has shaken off the torpor and debility of centuries and has entered into gladness."

(*New York Times*, Aug. 20, 1928.)

Nationalist India has much to learn from Fascist Italy in all fields of national development.

#### A Great Indian Emperor

The publication of Professor Radha Kumud Mookherji's "Asoka" (Macmillan) is the occasion for a contributed article in the *London Inquirer* in which Mr. Will Hayes writes:—

The words of Asoka tell best his own tale. "O that my words were written!" cried Job, "That they were graven with an iron pen.....in the rock for ever!" In the case of Asoka this wish was realised. Large rocks in different parts of his kingdom had their faces smoothed, and inscriptions were engraved for all to read. Columns were cut and carved and polished, inscribed with writing and set up where men could not miss them. Asoka invented the Wayside Pulpit 260 years before the Christian era! And he used it always to preach the Dhamma.

The inscriptions are all concerned with Asoka's Dhamma, and the meaning of this Dhamma was

embraced in seven words, which we may render thus: (1) Much good; (2) Little defilement; (3) Mercy; (4) Liberality; (5) Truthfulness; (6) purity; (7) Gentleness. Asoka's Dhamma was the Buddhist Dhamma, for we have the testimony of one of his inscriptions, which says:—

"Ye know.....how great is my respect for and delight in Buddha, Dhamma and Sangha, whatever .....has been said by the Blessed Buddha, all that has been well said."

What kind of Buddhist Asoka was, may be ascertained from the following:—

Asoka recommended certain Dhammapariyayas or canonical Buddhist texts, which he said should be listened to and retained in the memory not only by members of the Sangha but also by the lay followers, "in order that the good Dhamma may long endure." From this we learn what kind of Buddhist Asoka was, for a man is known by the texts he quotes! Asoka's mind was not ravished by the ritualistic or metaphysical elements in Buddhism, but rather by its fundamental ethical principles. All the Suttas to which he makes reference are concerned with the ethical side of Buddhism. They are texts that would be edifying to any earnest soul striving for a higher and nobler life, to whatever religion he might belong.

How did Asoka himself practise the Dhamma?

And how did Asoka himself practise the Dhamma? He gave up hunting and the slaughter of animals: one of his edicts is virtually a Wild Birds' Protection Act. He created a new class of officials called Dhamma-Mahamatras, whose business it was to visit different parts of the Empire in order to see that the Dhamma was being practised. Asoka was a keen prison reformer. The Dhamma-mahamatras had to keep an eye on local prisons. They were empowered to make grants of money for the maintenance of a culprit's family, and to release all who were stricken with years and not fit to remain confined.

Asoka relinquished war when he became a Buddhist, resolving to conquer men by religion. "The sound of the drum," he says in Rock Edict IV., "has become the sound of the Dhamma." Most of the rock inscriptions are on the borders of his kingdom—a frontier line of texts! And the land was at peace for the whole of his reign—after his conversion.

His humanitarian works are thus referred to briefly:—

Asoka planted trees for shade. He dug wells and built waiting sheds by the roadside. He built hospitals for man and beast, opened dispensaries, and organised the growing of medicinal herbs.

His toleration and universalism are still unrivalled.

Further, the Emperor was friendly towards all religious sects. Rock Edict XII says:—



"King Priyadarshin, Beloved of the Gods, honours men of all sects, ascetics and householders, with gifts and manifold honours. But the Beloved of the Gods does not think so much of gift and honour as that there should be growth of the essential among men of all sects.....Others' Sects should be honoured. By so doing one honours one's own sect, and does service to another's sect .....Coming together of the sects is commendable in order that they may hear and desire to hear further one another's Dhamma."

Asoka was a pioneer of universalism. True universalism is not possible until we are ready to listen to one another's Dhamma.

No wonder, then, that

H. G. Wells classes Asoka among the six greatest men of the world. In his 'Outline of History' Wells says —

"Amidst the tens of thousands of names of monarchs that crowd the columns of history, their 'majesties' and 'graciousnesses' and 'serenities' and 'royal highnesses' and the like, the name of Asoka shines, and shines almost alone, a star. From the Volga to Japan his name is still honoured. China, Tibet, and even India, though it has left his doctrine, preserve the tradition of his greatness. More living men cherish his memory to-day than have ever heard the names of Constantine or Charlemagne."

The writer in *The Inquirer* expresses the opinion that "India, rebuilding her national greatness, will find the study of the Golden Age of Asoka a constant source of inspiration".

### Mr. S. Sinha on Dyarchy

An important and well-documented criticism of the statement submitted by the Government of Bihar and Orissa on the working of the Reformed Constitution has been issued to the press by Mr. Sachchidananda Sinha, for years a member of the Executive Council of that province. His criticism has been published in extenso in many newspapers. In his opinion, which is well supported, the statement of the Bihar Government is "full of wrong assumptions, false premises and unwarranted inferences."

### Mr. Andrews on Labour Party and Simon Commission

(Free Press Beam Service)  
LONDON, SEPT. 27.

Mr. C. F. Andrews has addressed an appeal to

the Labour Conference on the eve of its meeting regarding its attitude towards India. In course of his statement which is published by the "New Leader" Mr. Andrews reviews the Labour Party's record and recounts reasons as to why the Indian Trade Union Congress is unable to co-operate with the British Labour Party, analyses causes of the present deadlock and appeals for effective expression of Labour's sympathy to facilitate early understanding between both the countries. "I regret the deadlock" he says, "and I long it should end."

Indicting the Labour Party in regard to its past Mr. Andrews points out that it was during its regime that the Bengal Ordinance was passed under which many of the noblest youngmen were imprisoned. He next shows how the British Labour Party never exercised its influence against the introduction and passing of the Racial Legislation in South Africa inflicting disabilities on the Indians.

He criticises Labour's participation in the Simon Commission and says that revision of that attitude is essential to restore co-operation. He attacks the Simon Commission as being trained within imperialism which was trying to dominate intimate national affairs. "Simon Commission", asserts Mr. Andrews, "was offered only because Lord Birkenhead regards India as a conquered country. Sir John Simon has flouted the vote of the Legislative Assembly by requesting the Viceroy to nominate a committee. The Government should not have the support of labour in such political methods." Concluding Mr. Andrews puts forward a simple question. He says, "Here is the simple test of sincerity. Will Simon Commission consent to sit at a Round Table Conference with all Parties Committee and endeavour to reach a satisfactory understanding? If so, a basis of negotiation is reached."

### Pan-Asiatic Congress

Reuter has sent the following message from Shanghai:—

SHANGHAI, SEPT. 27.

The Shanghai branch of the Kuomintang has sent a petition to the Nationalist Government, opposing China's participation in the Pan-Asiatic Congress at Kabul in November, on the ground that the Conference will be dominated by Japanese "for the purpose of enslaving other Asiatics."

The resolution declares that the Japanese dominated the last Pan-Asiatic Conference at Shanghai, and urges the Kuomintang to call an immediate conference of Eastern races, with the object of relieving oppressed people, but not to permit Japanese to participate.

Indians need not vote for the non-participation of any Asiatic nation. If any such nation has any evil design, it may be



frustrated by the combination of the other nations' delegates to the Pan-Asiatic Congress.

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### Examinees of the Two Sexes

Readers of our Indian Womanhood columns must have noticed the academic distinctions won by Indian women. The

love of learning of the fair sex receives corroboration from the report of the Rangoon University also, for the year 1927-8, where it is stated: "Fifty-five per cent. of the young women sitting for the intermediate examination passed; only 34 per cent. of the young men passed. Eighty per cent. of the young women sitting for the bachelor of arts examination passed; 45 per cent. of the men candidates in the examination passed."

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ECSTASY

By Nandalal Bose